

SUNDAY SCHOOL JOURNAL

for
TEACHERS
AND
YOUNG PEOPLE.

NEW SERIES.

APRIL, 1887.

VOL. XIX, No. 4.

Day of Victory.

BY JOSEPHINE POLLARD.

My heart lay shrouded in a tomb,
 Wrapped in a cold, sepulchral gloom,
 Deaf to the whisperings of love
 Around, above;
 Insensible to aught but pain
 Of wounds that stabbed, and stabbed again;
 On bitter memories I fed—
 Living, yet dead.

When all at once an angel broke
 The silence so profound, and spoke
 So graciously unto my ear
 I could but hear,
 And hearing, from my sleep arose,
 Threw off the hindering grave-clothes,
 And stood repentant, and new-born,
 That Easter-morn.

And now above the somber tomb
 The fragrant Easter lilies bloom,
 Reminding me each day and hour
 Of Jesus' power
 The bonds of Satan to destroy,
 To fill the world with light and joy;
 And upward, Christward, I am borne
 Each Easter-morn!

Bible Study by Ministers.

"The Old Testament Student" is a valuable monthly periodical edited by Dr. Harper, who is widely known as one of the best Hebrew scholars in this country. About six months ago the editor sent a circular to twelve hundred ministers, containing a printed form of questions to which answers were desired. The ministers to whom the circulars were sent were all engaged in the work of the pastorate, were all graduates of theological seminaries, and had been in the ministry for a term varying

from five years to twenty. They belonged to five denominations: Congregational, Baptist, Methodist Episcopal, Presbyterian, and Protestant Episcopal.

The object of the circular was to learn the plans of study adopted by different ministers. The January number of the periodical gives a carefully prepared report of the results of the investigation by the editor. One subject on which light was specially desired was the study of the Bible by ministers. A distinction is made by Dr. Harper between Bible study and the devotional reading of the Bible, or the study of the Bible in the preparation of a sermon. He also makes a distinction between biblical study and Bible study. As the result of his inquiries he finds that only about one half of the ministers who responded to his circular are in the habit of systematically studying the Bible. They read it in their devotions, they study certain parts of it in preparing their sermons, they study many subjects connected with it—history, archæology, languages, etc.—but they have no systematic study of the book. That is, they study about the Bible, but do not study the Bible.

Dr. Harper says in conclusion: "The ministry, taken through and through, comes far short of doing, in the line of Bible study, what *is* expected of them, what *ought* to be expected of them, and what they *ought* to expect of themselves. The Bible is not known as it ought to be known, and is not used by them as it ought to be used."

This is a severe indictment, and ought to occasion great searching of heart as to its truth. If it be true, the sooner a change is begun the better.

Trying to Get In.

THREE men at the key-hole of the door of that warehouse trying to get in. They bend over and anxiously examine the key-hole. They thrust the key into the lock, but it will not work, and they

pull it out. They try it again, pressing this way and that way, shoving the key up and then down. All the while a big bell not far away goes "Boom, boom, boom!" Its style is that of a sharp, imperative waking. When the men at the warehouse door hear it, they work all the harder. They tell you they must get in. There is very costly treasure within, and they must reach it and rescue it, for that bell means "fire!" And look! You can see the glare of the flames all along the sky-line of yonder roofs.

How the men work now, prying, shoving, pressing harder! and at last, dropping the key, perhaps, they seize a sledge-hammer, and swinging it against the door burst it in. They reach and save the imperiled treasure.

Trying to get in!

How suggestive the thought when we bring it to bear upon the need of human souls. There is a scholar in your class who is in danger. He has a soul to be saved or lost. It is rich with immortality, and you must reach it somehow. For look! The sky is red with threatening danger, and all the while God's word sounds its warning. That boy in your class may be thrown amid all the enticements of evil companionships, so thick with the deceptive attractions of the world, the flesh, and the devil.

That girl may be exposed to the sneers of an atmosphere not only irreligious, but skeptical. She may sink into the stupor of a fatal indifference to religion, and in this attitude of mind meet death. Are you trying to reach that soul? Are you at the door, in every possible way striving to reach the priceless soul that is in danger?

It is now April. Have you been earnestly pleading with your scholars? You may say you tried to open the door in January, in February, in March. Try again. Precious seasons of interest in a church are sometimes deferred till April. They come to the church when there is an awakening in nature. Try the door in April. Be aroused yourself, and try to arouse another. Readily, gladly, as a privilege beyond estimate, meet the responsibility laid upon you. Be encouraged by the thought that God's infinite Spirit works through finite instrumentalities. In your appeal at the door may echo the voice of Him who has said, "Behold, I stand at the door and knock!"

A Missionary Library.

We know of a few Sunday-schools in which special efforts are made to put into their libraries every new book that is published on the subject of missions. In this way their readers are kept informed of the progress of missionary work throughout the world. We wish the number of such schools might be increased. It need not be supposed that a work

on missions is necessarily dry. Some of the most interesting books we ever read have been written by missionaries, and on missionary subjects. These works are not only interesting, but they are far more profitable than the trashy fiction which too often finds its way into the libraries of our Sunday-schools. Many of our teachers and scholars would read these missionary volumes if they had the opportunity, and if their attention were called to them. To aid in this good work we here give a list of such volumes, which are issued from the press of the Methodist Book Concern. With the title, the size and price are also given:

MISSIONS AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. By J. M. Reid, D.D., LL.D., Corresponding Secretary of the Missionary Society. 2 vols. 12mo..	\$3 00
HISTORICAL SKETCHES OF WOMAN'S MISSIONARY SOCIETIES. By Mrs. L. H. Daggett. 16mo.	75
DOOMED RELIGIONS. A series of Essays on Great Religions of the World. Edited by J. M. Reid, D.D., LL.D. 12mo.....	1 50
THE PROBLEM OF RELIGIOUS PROGRESS. By D. Dorchester, D.D. 12mo.....	2 00
OUR MISSIONARY HEROES AND HEROINES; or, Heroic Deeds done in Methodist Missionary Fields. By Daniel Wise, D.D. Illustrated. 16mo	1 00
ROUND THE WORLD. By Bishop Kingsley. 2 vols. 12mo.....	2 00
THE MISSIONARY IN MANY LANDS. By Erwin House. 12mo.....	1 50
OUR ORIENTAL MISSIONS. By Bishop Thomson. 2 vols. 12mo.....	2 00
THE LAND OF THE VEDA. By William Butler, D. D. 8vo.....	3 50
FROM BOSTON TO BAREILLY. A record of the providential origin, and a review of the progress of the India Mission of the Methodist Episcopal Church at the close of its first quarter of a century. By Rev. William Butler, D.D. 12mo.....	1 50
THE MELA AT TULSIPUR. Glimpses of Missionary Life and Work in India. A book for children. By Rev. B. H. Badley, M.A., for ten years a missionary in India. Illus. Gilt edges. Sq. 12mo.....	2 00
MY MISSIONARY APPRENTICESHIP. By J. M. Thoburn, D.D. 12mo.....	1 50
MISSIONARY LIFE IN INDIA. By T. J. Scott, D.D. 12mo.....	1 50
SIX YEARS IN INDIA. By Mrs. E. J. Humphrey. 16mo.....	1 00
FOUR YEARS' CAMPAIGN IN INDIA. By Rev. Wm. Taylor. 12mo.....	1 25
INDIAN MISSIONARY DIRECTORY (1881). By Rev. B. H. Badley. 8vo.....	1 50
CHINA AND JAPAN. By Bishop Wiley. 12mo.	1 25
THE FOREIGNER IN CHINA. By Rev. L. N. Wheeler. 12mo.....	1 25
THE WOMEN OF THE ORIENT. By Rev. Ross C. Houghton. 12mo.....	1 50

THE CHINESE IN AMERICA. By O. Gibson, D.D. 12mo.....	\$1 50
A MISSIONARY AMONG CANNIBALS. A Life of Rev. John Hunt in Fiji. By G. S. Rowe. Small 12mo.....	85
OUR NEXT-DOOR NEIGHBOR. By Bishop Gilbert Haven. 12mo. (Net price).....	1 50

Any of the above named books can be obtained of Phillips & Hunt, New York, or of Cranston & Stowe, Cincinnati. Excepting on the volume last named a discount of 30 per cent. will be made from the list price if the books are bought for Sunday-school libraries.

Let our young people get all the information they can about the great missionary work that is going on throughout the world, and they will have a growing interest in it. More than this: they will gain a knowledge of missions and of missionary work which will make them intelligent givers. They will then give not merely from impulse, but from principle founded on knowledge.

We have given above only the volumes published by our Book Concern. There are many others issued by the publishing houses of the different churches, lists of which, we have no doubt, can be had on application. A complete collection of all the works published on this subject, would of itself make a valuable and useful library.

Boy-Religion.

RELIGION in its essential peculiarities will always be the same for boys as for men, but in peculiarities not essential it will show the age of its possessor, even as a stream the soil it runs through. It is correct, then, to say that there is such a thing as boy-religion.

With a boy's religion will be likely to go considerable noise and fun. He will sail his toy-ships with as intense interest as a man of fifty his grown-up craft. He may play base-ball with as much fervor as a philanthropist will run a charitable society. He will pop off his fire-crackers before day-break on the Fourth, and sound his fish-horn as long as the police will let him. Old age is not likely to sail toy-ships or play base-ball, and its answer to the seductive notes of a fish-horn may be a cotton-stuffed ear, and as for fire-crackers, it may like to drown them under five miles of Atlantic sea-water.

Be patient with any boy's religion accompanied by the crudeness and irrepressibility of youth. Religion should be natural. Suggest and train, but don't make the boy-Christian an artificial being. It is unwise and wrong to force his experiences into something beyond his years, and, alas! if you try to make an old man of him. When a youth begins to smother his enthusiasm, and cultivate the manners of mid-century, he is in training either for a hypocrite or a namby-pamby saint, and we don't know which is worse.

The Wesleyan Methodist Sunday-School Union.

WE did not receive our copy of the Eleventh Annual Report of the Wesleyan Methodist Sunday-School Union in time to give an earlier notice. This report ends with the spring of 1886, and though now nearly a year old, as it is still the latest, we trust a summary of its statistics will be of interest to many of our readers:

There are 6,724 schools; 126,464 officers and teachers; 879,112 scholars. There are connected with the Church 103,783 officers and teachers, and 120,199 scholars. The cost of sustaining the schools for the year was £76,112. There is a gratifying increase in the figures over the report of the previous year, which itself showed a healthy growth over the year before. The rate of increase for ten years is also very gratifying. It is given as compared with the population of Great Britain during that time, which increased 13.95 per cent. The number of schools increased 12.25 per cent.; officers and teachers, 11.42; scholars, 21.20; church membership of officers and teachers, 16.06; church membership of scholars, 26.19.

The London Sunday-School Union.

FROM the Eighty-ninth Annual Report of the London Sunday-School Union we gather the following statistics:

Number of schools connected with the Union, 5,506; officers and teachers, 131,510; scholars, 1,266,250. Of the officers and teachers, 104,256 are church member, 5,425 having joined during the year. Of the scholars, 78,427 are church members, of whom 16,332 joined during the year. The figures show an increase over those of the year before. The Union extends its sphere outside the metropolis whence it derives its name. While it has in London 14 auxiliaries, it also has 205 "Country Unions," besides 5 "Colonial Unions."

The Easter Missionary Sunday.

THE General Missionary Committee of the Methodist Episcopal Church at their annual meeting in November last passed a resolution recommending the Sunday-schools of our Church to observe the coming Easter Sunday as a special "Missionary Day." It is expected that on this day our Sunday-schools shall make special offerings for the Missionary Society, so as to help raise the proposed "million for missions by collections only." A suitable responsive service has been prepared under the direction of the Corresponding Secretaries. Many of our schools have no doubt before this obtained the service and are getting ready for the day. Easter Sunday, this year, falls on the tenth day of April, the second Sunday in the month. Thus

those schools which have not yet arranged for this observance of the day will still have time to do so, if they wish, after receiving this notice. A large and generous collection will help the good cause and cheer the hearts of the secretaries, Dr. Reid and Dr. McCabe.

London Sunday-School Union Continental Mission.

BY AN ENGLISH CORRESPONDENT.

WHAT untold blessings have England and America received from the hallowed ministry of the Sunday-school! It has largely contributed to the circulation and study of the Scriptures and the observance of the Sabbath among their people, promoted missionary, temperance, and numerous philanthropic undertakings, and formed in no small degree the moral and spiritual characters of the people. What it has done for them can it not equally accomplish for all other lands?

Impressed with this idea the London Sunday-school Union commenced many years ago its Continental Mission. Several successive events gradually led to that result. One of the most important was the International Sunday-school Convention held in London in September, 1862, at which friends from the Continent related what was being done in their several countries, and requested help and encouragement. Stimulated by what he heard, Mr. Albert Woodruff, of Brooklyn, visited France, Switzerland, Italy, and Germany, and on his return to London, in July, 1864, narrated his efforts in promoting the establishment of schools in those countries, and entreated the committee to sustain and continue those efforts. For some years the committee had also been collecting information through other sources, and eventually, in November, 1864, the mission was formally launched.

Its one object from the first has been to foster the Sunday-school enterprise in every way possible. It has sought to do this by employing missionary agents, the establishing of schools, the appointment of committees to supervise the work, the creation of a healthy Christian literature for the young, the training of teachers, and by assisting and encouraging the workers in any manner likely to conduce to the improvement, consolidation, and extension of the cause.

There are now sixteen missionaries, natives of the countries in which they labor; thirteen committees, having their head-quarters in the principal cities, and more than two dozen magazines in seven or eight different languages.

We hope to give, in several brief articles, according to space available, some information regarding the rise and progress of this movement in various countries.

A CHURLISH fellow refused to pay one of our shoe-blackening urchins his full fee, whereupon the latter exclaimed, "Go along, old buffer; all the polish you've got is upon your shoes, and I gave you that."

Methodism in the Lessons of the Second Quarter.

BY D. A. WHEDON, D.D.

WE shall best understand the quarter's lessons if we remember that we are studying some of the steps in God's plan in preparation for the Redeemer. Take the four lessons in the history of Joseph. The course of events is not, on the one hand, at the caprice of chance or accident, nor is it, on the other, fixed by an arbitrary, fateful decree of Omnipotence. Methodism yields to none in asserting the divine sovereignty, or in teaching that God has plans and purposes which he will surely accomplish. It denies, against Calvinism, that he pre-ordains every human act, and affirms that he has respect to man's freedom and the acts which he foresees men will freely will and perform. The lessons illustrate this. Infinite wisdom saw it best that, to preserve the Hebrews as a distinct people, they should sojourn in Egypt until their numbers and strength would enable them to take and hold the land promised their fathers. God knew the character of Joseph, and foresaw his conduct as a slave, a prisoner, a minister, in the famine, and in the migration of his family. He saw that he could use him. He knew the hatred of Joseph's brethren, and foresaw their attempt to kill him. To save his life and take him to Egypt, God had only to bring the Ishmaelitic traders to the spot at the right moment, when the pity of Judah and the cupidity of the rest led to his sale as a slave. That was their act. Thus God makes man's chosen wickedness serve himself. "Ye thought evil against me," said Joseph truly, "but God meant it for good." Gen. 50. 20.

Forty years before the events of Lesson VII, Moses, prince, scholar, and warrior, apparently without authority, took a step toward the deliverance of his people from bondage, which resulted in his rejection and self-exile. Now, however, he is divinely chosen and commissioned to be their deliverer, leader, legislator, and ruler. Methodists reckon this as one of God's elections, or selections, of individual men to the performance of certain duties. Other instances are the choosing of Solomon to build the temple, Cyrus to rebuild Jerusalem, and Saul of Tarsus to be an apostle. These choices are of God's absolute will and pleasure, and therefore unconditional. Out of all living Hebrews he chose Moses for the duty assigned him, knowing well that he could refuse compliance, yet fully foreseeing that he would freely choose obedience instead. For, in dealing with men he recognizes in them the power with which he has endowed them, not only of choosing and doing as they do, but of choosing and doing the contrary instead. So Moses could have refused to go to Egypt, and Saul to preach the Gospel. The notions of an "effectual call" to repentance and an unconditional election to eternal life are outside of the lesson, and Methodism knows them not. But it does teach an election conditioned upon faith and obedience, and forfeitable by sin and apostasy.

Our Lord found the doctrine of the soul's im-

mortality in the words, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob," which he quoted against the Sadducees, who denied a future life (Matt. 22. 32); and he interpreted these words as meaning that when they were spoken those men were "living," though they had died centuries before. Methodism stands with all Christendom against materialism and annihilationism, its progeny. The separation of the soul from the body we term death; but the soul lives on, and, if saved, goes to paradise, where Christ's soul went at his death on the cross.

The paschal lamb (Lesson VIII), was a type of Christ, and it was a sacrifice offered that the people might not die. The passover was a feast of redemption, of a redemption by blood, and was to be perpetuated forever as a memorial. With some modifications, it finds its continuance in the Lord's Supper. That service is a memorial feast of our redemption by the blood and sacrificial death of Christ, which was "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."—*Ritual*. This salvation from sin is based upon the shedding of blood, and in the Supper the symbols are of the broken body and shed blood of Christ. The Church invites to it those who are truly penitent for sin and intend a new life in obedience to God's law, and exhorts them to a present faith in the great verities presented.

The Methodist view of the commandments (Lessons XI and XII), is very decided and clear. Article VII, while holding the civil and ceremonial precepts of Moses to be now of no binding force, says that "yet, notwithstanding, no Christian whatsoever is free from the obedience of the commandments which are called moral," meaning thereby the ten in these lessons. While Methodism teaches the privilege of high spiritual attainments, it never fails to insist on implicit obedience to God in thought, speech, and conduct. It has never been Antinomian.

Egypt in the Time of Joseph.

BY G. M. STEELE, D.D.

SOME twenty-seven hundred years ago, in the bazaar of Memphis on the Nile, there appeared a group of Arabian merchants. Their caravan, composed of many camels and dromedaries, and bearing spicery and balsam and myrrh, and perhaps precious stones and rich clothes and other costly merchandise, had come from beyond the Syrian desert and across the wilderness. But amid all this display of commodities there was one object which was conspicuous and unique. This was a Hebrew youth of rare beauty and intelligent bearing. He had been picked up by the traders on their journey, and was now offered for sale as a slave. This was Joseph, the son of Jacob, of whose early life and evil treatment by his brothers the Scripture lessons inform us. We are also informed that he attracted the attention of one of the great mil-

itary officers of the Egyptian king, who bought him; and that by his marvelous good sense and skill in affairs, and his integrity, he won the esteem and confidence of this great man till he became steward of his household and manager of his extensive estates.

This city of Memphis was at that time the capital of the powerful kingdom of Egypt. It was a great city, being at least fifteen miles in circumference, but containing, after the manner of ancient cities, many large open spaces laid out in gardens, parks, and public grounds. It had a great number of magnificent temples, built in a style of architecture which subsequent ages have seldom seen surpassed, with pillared porches adorned with all manner of costly workmanship. There was the ancient palace of the kings, built of brick, with courts and corridors and chambers and halls sumptuously furnished and elegantly ornamented; also with curious veranda-like out-houses and a marvelous banqueting room, having long rows of pillars, each of which was a beautiful work of art. It was a great city and great princes dwelt there, and learned priests and philosophers, and opulent merchants and skilled artisans without number.

Nor was this the only great city of Egypt. Thebes, the capital of middle Egypt, and during a portion of its history probably of a separate monarchy, was noted in very ancient times. Homer sung of it as having "a hundred gates." Though it had fewer temples than Memphis, it had grander ones. More remarkable in some respects than either was the sacred city of On, or Heliopolis, the City of the Sun. It was here that Joseph, in the days of his prosperity, found his bride, the daughter of the high-priest of its great temple, thus allying himself with the most powerful circles of the realm. It was the metropolis of Egyptian religion and learning, and here flourished, what may seem strange to us of this day as we look back to that far-off antiquity, a great and grandly endowed university. Here, too, was the wonderful Temple of the Sun. The visitor to this "first passed under the cool shade of a sacred grove planted on the edges of a sacred lake in its grounds. A pavement of stone cemented with asphalt, about a hundred feet broad and three or four times as long, now opened before him, lined on each side with sphinxes of yellow marble placed at regular distances.... The widely opened doors were flanked on each side by a forest of lofty obelisks, intended as emblems of the solar rays, and nowhere else so numerous as here, where they fittingly adorned the entrance of the great Temple of the Sun.... A great stone-flagged court, bordered to right and left with a portico resting on lines of pillars, came next—its center, the sacred spot on which offerings were presented to the god.... Inside the porch was a lofty hall of approach; then the great hall, the roof of which, sown over with thousands of golden stars, rested on four rows of gigantic pillars. The shafts and lotus-formed capitals, the side walls and niches of this immense chamber—indeed, of all ob-

jects around—were covered with many-colored paintings and hieroglyphics. The huge pillar, the roof immensely high and proportionally broad and long, filled the mind with awe, while the air was loaded with the odor of incense, and of the fragrant gums and spices of the laboratory of the temple."

These buildings, which we have in part described, were but a very small part of the architectural and artistic treasures of Egypt. The pyramids, which have been the wonder of the world so long that history hesitates to guess at their date, the grand canals, the dykes, the elaborate dwellings for the dead, the obelisks and memorial pillars, the sculptured animals and colossal statues every-where abounded. Many arts existed in Egypt the very names of which are now lost, and there were devices for producing both curious and prodigious effects of which there is now no trace. There were multitudes of learned men and great schools, and science and literature of a high order flourished.

This civilization, which at the time of which we write was so grand that it is doubtful if, on the whole, it has been surpassed by any nation of later times, was not of recent development. Five hundred years before the time of Joseph the wealth and learning, literature and art of Egypt were as remarkable as—if, indeed, they did not surpass—those of the later ages. Some of the grandest ruins and many of the most remarkable monuments date back to even a much earlier period. Fourteen dynasties of sovereigns had succeeded one another, and the fifteenth was now in existence. Though the historical record is greatly broken and much confused, enough is known to give us a pretty good general knowledge of the character of the people and the conditions of society even up to a much more remote date than the earliest we have mentioned. The best authorities make the earliest dynasties of which we have any reliable accounts to have been in existence from fifteen to twenty hundred years before the period of which we are now speaking. What is remarkable is that, go back as far as we may, we do not find any indications of a development from a previous savage condition. Indeed, the further we ascend the stream of Egyptian history, the purer and nobler seems the moral and religious character of the people. Says Renouf, "Of a state of barbarism, or even of patriarchal life anterior to the monumental period, there is no historical vestige."

Indeed, there are good reasons on scientific and historical grounds, and these apparently multiplying as investigation goes on, to doubt the theory of the low, savage estate in which we have in late years been assured that humanity began. Not only the history of Egypt, but that of several other nations whose antiquity is the most remote, give no intimation of such a state preceding that of a developing civilization. However defective the first men may have been in certain important qualities which are found in the progress of the race, it is not on that account necessary to assume that man began little better than a brute.

It appears from such dates as we have that about the time of the fourteenth dynasty a great political revolution took place in Egypt. Certain Asiatic tribes had from time to time settled on the Delta of the Nile, and had greatly multiplied, and had at length become so powerful that they overthrew the then existing government. They were a rude, semi-barbarous people, far inferior morally and intellectually to those whom they conquered. The consequence was that while the latter were physically and politically the victims they were in other respects the victors. No doubt civilization and culture received a severe check, but they were too far advanced to be wholly subdued. The untutored conqueror became adjusted to the situation. Their rulers were wise enough to call into the administration of affairs intelligent and able men of the old Egyptian stock, and the former learning and civilization revived and recovered its ancient tone.

It was probably under one of the last of the kings of this usurping race that the events associated with Joseph's advent in Egypt took place. There seems to be a hint of this in the statement in Exodus that "there arose a new king in Egypt who knew not Joseph." It was probably not merely another king, but one of a new dynasty, having prejudices against all the particular friends and devotees of the former reign.

The most marked and marvelous thing about the case of Joseph is that he, a member of a nomadic family, reared far from courts, with none of the advantages of education or training or the culture of great cities, should have not only been called to the highest office in this powerful and opulent empire, but also that he should have at once adjusted himself to the situation so as to have made not merely a faithful and wise public servant, but a wonderfully efficient and sagacious prince. It indicates great natural gifts, a most happily balanced mind, and that aptitude and wisdom which begins and continues with the fear of the Lord.

In Spring-time.

BY MARY F. LATHROP.

"Lo, the winter is past," and spring has come! Though "the flowers appear on the earth," the birds sing, and Nature rejoices as she dons her bright new robes, no echoing note of joy responds in your soul! Weariness and languor steal over you! You realize that you have worked hard all winter, and you want rest; in fact, you tell yourself, your system must have it. Rest is a necessity.

But business pushes and work accumulates, though body and brain clamor against exertion. There can be no intermission in the ceaseless toil of the six days. Daily bread demands that, or the treadmill of trade goes on, and leaves no alternative but continual upward plodding. The Sabbath comes. And you are tired, honestly tired. But that class in the Sunday-school! Of course it is in

the privacy of your own room, and you would not want it known, still you groan in spirit as you think of teaching that class this balmy, energy-sapping spring day. The very air develops somnolent properties, and the Sabbath is "a day of rest." And you rest. And the class is neglected, or perhaps finds questionable recreation on the street, because you are really too tired to go out. True, you were not too tired to go to the concert Wednesday and the lecture on Thursday evening, but you "must have some recreation, some mental refreshment." It is a duty you owe to yourself to keep up to the times. Very true, dear friend, but how about the duties you owe to God? And that class is one of them.

Soul-growth, soul-refreshment come by giving to others, and there comes a hundred-fold increase to yourself for all thus given away. God has a special work for you to do in that class, or you would not be there. Are you doing it? Six days in the week are devoted to yourself and your temporal needs. Sometimes, I fear, you put God very far away in those six days. Will you not fight this physical weariness and give an undivided seventh to the Lord? What if the balmy airs and genial warmth of spring have relaxed your muscles! Shake off the lassitude of body and mind; rouse into activity! Summer is coming, and the class will scatter. They need to be especially fortified against the temptations of the nights when the house is hot and the minions of evil offer music and cool comfort under green trees, on river and on shore. Now is the time to arm and equip them to fight these seductive evils. Will you not bring some of the brightness of field and forest into your lesson? More! Will you not press upon your scholars the loving message of the Christ who praised the lilies, who walked in the fields, and who fed the hungry multitude on the shores of the Galilean sea in the early spring-time long ago?

The Bible in the Sunday-School.

BY W. MCL.

In the February number of the SUNDAY-SCHOOL JOURNAL we are furnished with a summary of the points made in a notable discussion of the question, "The Sunday-school as an Evangelistic Agency." I wish to refer to the last point named—"Keep God's word in the hands of the pupils; use the lesson Leaves at home; put the Bible into the school."

As a coincidence, I find in the January number of the Westminster Teacher seven brief exhortations of the same tenor, except that, in addition, they contemplate the use of the pupils' own Bibles. These exhortations vary in length from one to three lines each, are in full-faced type, and are scattered through the five pages preceding the lessons for the month.

Several years ago I visited the celebrated school in Chicago of which B. F. Jacobs was, and I suppose is yet, superintendent, and found every scholar,

from the intermediate classes up, reciting from his or her own Bible, which, as I was informed, was carried regularly to and from the school. Whether they still continue the practice I do not know, nor whether a similar practice obtains in any other school. I should be glad to learn that there are many such, and to know how success was attained. Is it practicable for all schools, or for most schools, or only for the few which are exceptionally well constituted? Cannot some statistics and some experience be procured and furnished to your subscribers?

Opening and Closing Services for Second Quarter of 1887.

OPENING SERVICE.

I. SILENCE.

II. RESPONSIVE SENTENCES.

SUPT. God be merciful unto us and bless us; and cause his face to shine upon us.

SCHOOL. That thy way may be known upon earth, thy saving health among all nations.

SUPT. Blessed be the name of God for ever and ever: for wisdom and might are his.

SCHOOL. He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.

SUPT. Sing unto God, sing praises to his name: sing unto the LORD, all the earth.

SCHOOL. O God, my heart is fixed; I will sing and give praise, even with my glory.

III. SINGING.

IV. PRAYER, followed by LORD'S PRAYER in concert.

V. SCRIPTURE LESSON.

LESSON SERVICE.

I. CLASS STUDY OF THE LESSON.

II. SINGING LESSON HYMN.

III. RECITATION OF THE TITLE, GOLDEN TEXT, OUTLINE, and DOCTRINAL SUGGESTION, by the school in concert.

IV. REVIEW and APPLICATION OF THE LESSON, by Pastor or Superintendent.

V. THE SUPPLEMENTAL LESSON. To consist of the Apostles' Creed and the Second and Third Chapters of Catechism Number One.

VI. ANNOUNCEMENTS (especially of the Church service and week-evening prayer-meeting).

CLOSING SERVICE.

I. SINGING.

II. RESPONSIVE SENTENCES.

SUPT. Happy is he that hath the God of Jacob for his help, whose hope is in the LORD his God.

SCHOOL. The LORD shall reign forever, even thy God, O Zion, unto all generations. Praise ye the LORD.

III. DISMISSION.

HELP, Lord, to whom for help I fly,
And still my tempted soul stand by
Throughout the evil day;
The sacred watchfulness impart,
And keep the issues of my heart,
And stir me up to pray.

INTERNATIONAL BIBLE LESSONS.

SECOND QUARTER: THREE MONTHS' STUDIES IN THE OLD TESTAMENT.

B. C. 1728.]

LESSON I. JOSEPH SOLD INTO EGYPT.

[April 3]

Gen. 37. 23-36.

[Commit to memory verses 26-28.]



23 And it came to pass, when Jo'seph was come unto his brethren, that they stripped Jo'seph out of his coat, *his coat of many colors that was on him*;

24 And they took him, and cast him into a pit; and the pit was empty, *there was no water in it*.

25 And they sat down to eat bread; and they lifted up their eyes and

looked, and, behold, a company of Ish'ma-el-ites came from Gil'e-ad, with their camels bearing spicery and balm and myrrh, going to carry *it* down to E'gypt.

26 And Ju'dah said unto his brethren, *What profit is it if we slay our brother, and conceal his blood?*

27 Come, and let us sell him to the Ish'ma-el-ites, and let not our hand be upon him; for he *is* our brother and our flesh; and his brethren were content.

28 Then there passed by Mid'i-an-ites, merchantmen; and they drew and lifted up Jo'seph out of the pit, and sold Jo'seph to the Ish'ma-el-ites for twenty *pieces of silver*; and they brought Jo'seph into E'gypt.

29 And Reu'ben returned unto the pit; and, behold, Jo'seph was not in the pit; and he rent his clothes.

30 And he returned unto his brethren, and said, The child is not; and I, whither shall I go?

31 And they took Jo'seph's coat, and killed a kid of the goats, and dipped the coat in the blood;

32 And they sent the coat of *many colors*, and they brought *it* to their father; and said, This have we found; know now whether it be thy son's coat or no.

33 And he knew it, and said, *It is my son's coat*; an evil beast hath devoured him: Jo'seph is without doubt rent in pieces.

34 And Ja'cob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be comforted; and he said, For I will go down into the grave unto my sorrowing. Thus his father wept for him.

36 And the Mid'i-an-ites sold him unto E'gypt unto Pot'i-phar, an officer of Pha'raoh's, and captain of the guard.

General Statement.

Once more we see Jacob upon the soil of Canaan, not now the lonely wanderer, but the father of eleven sons and the master of countless flocks. He stayed for a time near Shechem, where he dug the ancient well which still bears his name. At Beth-el he renewed the covenant; at Bethlehem he wept over his dying Rachel, and clasped to his bosom Benjamin, the son of his sorrow; at Hebron he saw once again his father Isaac, living in extreme old age. Here, by the ancestral tomb of his house he pitched the tents of his caravan. Among all his sons there was but one who was his comfort; Joseph, the child of his beloved Rachel. Even in his childhood he showed a purity of character,

an honesty of dealing, an ability for affairs, and a spiritual insight which marked him for a future leader. The integrity of his nature, the dreams which foretold his future, and the manifested favor of his father aroused the jealousy of his brothers, low, narrow-minded men, inheriting the baser traits of their father, as Joseph inherited his nobler elements. They resolved to thwart his destiny by destroying him. Their opportunity came. Joseph was at first thrown into a pit, then drawn up and sold as a slave in Egypt, while his father was weeping over his blood-stained garments in the belief that he had been torn in pieces by wild beasts.

Explanatory and Practical Notes.



Verse 23. It came to pass.

Joseph had been sent by his father to his older brothers, who were tending their flocks on the pasture fields at the foot of Mount Carmel, on the plain of Esdraelon. **Unto his brethren.** Their hatred to him was called forth by his character, his capacity, and his favor in the eyes of their father. They feared, too, that Jacob might bestow upon

him the birthright, with the headship of the clan; and may have thought that his dreams pointed in that direction. **They stripped Joseph.** Their first thought was to kill him, but the milder counsel of Reuben prevailed. **His coat of many colors.** This was probably a mantle reaching to the hands and feet, embroidered in variegated colors, and worn by people of leisure. (1) *A good character will not always protect from wrong.*

24. **Cast him into a pit.** This was at the suggestion of Reuben, the oldest of the brothers, and a man of weak and vacillating character. He hoped secretly to save Joseph's life; but, lacking the courage to defend him openly, became a party to his betrayal. **The pit was empty.** It may have been an abandoned cistern, dug out of the rock, of which many are found in Palestine.

25. **They sat down to eat bread.** Years afterward, they remembered the agonized cry of their brother, whom they had abandoned to death by starvation or wild beasts. Gen. 42. 21. In this way they hoped to thwart the prophecy in his dreams. (2) *How often, yet how vainly, do men try to defeat God's will!* A company. Rev. Ver., "a traveling company;" that is, a caravan. **Ishmaelites.** They are also called Midianites in verse 28. Perhaps the Ishmaelites, like their descendants, the Arabs, were the convoy through the desert of the Midianites, the merchants. Both of these tribes were descended from Abraham—the

Ishmaelites through Hagar, the Midianites through Keturah. **Gilead.** A general term for the country east of the Jordan, but strictly belonging to the section between the rivers Arnon and Hieromax. **Spicery.** Perhaps storax, the gum of an Oriental tree. **Balm.** The gum of the *opobalsam*, used as a plaster for wounds. **Myrrh.** A fragrant gum, used in sacrifices and embalming.

26. **Judah.** He was the fourth son of Jacob and Leah, and a leader among the brothers, as in after ages was the tribe descended from him. Through his line came the Saviour of the world. **What profit is it?** He did not appeal to the feeling of pity nor the sense of right, of which both himself and his brother were destitute, but to the desire for gain. (3) *Many who will not be moved by duty can be influenced by selfishness.*

27. **Let us sell him.** This was certainly more merciful than either murder or abandonment in the pit. Thus he proposed to ease their consciences, gratify their hate, add to their gains, and remove a rival. **To the Ishmaelites.** "Thus the descendants of Ishmael, who was cast out to make room for Isaac, now have Isaac's grand-son as a slave."—J. H. V. (4) *See how wrong punishes wrong, and children suffer for their ancestors' sins.* (5) *As Joseph was treated by his brethren, so men have treated the Son of God.*

28. **Midianites.** In the century and a half the Midianite descendants of Abraham may have increased into a large clan. **Sold Joseph.** The early Christian expositors saw in this a picture of Christ's betrayal. **Twenty pieces of silver.** It was probably in rings, as money was not yet coined. The sum may have been worth from fifteen to twenty-five dollars. "a goodly price for a patriarch's son." **Brought Joseph into Egypt.** A land at that time the most civilized in the world; situated two hundred miles from central Canaan. (6) *Our greatest misfortunes may prove to us, as they proved to Joseph, our greatest blessings.*

29, 30. Reuben returned. He was not present at the sale, but made himself accessory to it afterward, by concealing the truth from his father. (7) *Weakness is next door to wickedness. Rent his clothes.* The Oriental manifestation of grief, either tearing the garments or making a gesture as if to tear them. **Unto his brethren.** He had gone to the pit secretly, and, not finding Joseph, went at once to his brothers. **Whither shall I go.** Being the oldest of the brothers, he would be held the more responsible by his father.

31, 32. Took Joseph's coat. After a crime comes the need of concealing it. (8) *Sin always involves more sin. In the blood.* Even in the hiding of their guilt is mingled a grudge against the many-colored coat. **They sent.** Even these men were not cold-blooded enough to face their father's agony. **Thy son's coat.** "Thy son's," not "our brother's."

33, 34. An evil beast. In the thinly populated country wild beasts might still have been encountered. **Rent in pieces.** This may be rendered, "Torn in pieces is Joseph." **Put sackcloth.** A rough gar-

ment worn next the skin in token of mourning, or sometimes over the other clothing.

35. All his sons. Presenting hypocritical words with an uneasy consciousness of their falsehood. **His daughters.** Only one daughter is named. These may be his daughters-in-law. **Refused to be comforted.** His undug sorrow needs scarcely an excuse, when we think of his advanced age, his love for Joseph, and his former trials. **Into the grave.** The Hebrew word *sheol* is used, here meaning the invisible world, the place of the departed. (9) *How often our trouble proves to be a cause for rejoicing!*

36. Sold him into Egypt. Their route lay along the shore, via Gaza. He was probably taken to On, or Heliopolis, at that time the capital. **Potiphar.** A name meaning "devoted to the sun" or "to Pharaoh." **Pharaoh.** "The sun," a title given to all the kings of Egypt. Some conjecture that this king was Apophis, the last of the shepherd dynasty. **Captain of the guard.** "Chief of the slaughter-men;" the band which guarded the king's person and executed his sentence of death.

HOME READINGS.

- M.* The dreams of Joseph. Gen. 37. 1-11.
Tu. The wrongs of Joseph. Gen. 37. 12-22.
W. The selling of Joseph. Gen. 37. 23-36.
Th. The prayer of the troubled. Psa. 69. 1-17.
F. The song of the believer. Psa. 37. 1-23.
S. The sufferings of Christ. John 19. 12-24.
S. The purpose of God. Acts 7. 1-16.

GOLDEN TEXT.

But the Lord was with Joseph, and showed him mercy. Gen. 39. 21.

LESSON HYMN.

Father, lead me, day by day
 Ever in thine own sweet way;
 Teach me to be pure and true,
 Show me what I ought to do.
 When in danger, make me brave;
 Make me know that thou canst save;
 Keep me safe by thy dear side;
 Let me in thy love abide.
 When I'm tempted to do wrong,
 Make me steadfast, wise, and strong;
 And when all alone I stand,
 Shield me with thy mighty hand.

TIME.—1728 B. C.

PLACES.—Dothan. Egypt. Hebron.

RULERS.—The Pharaohs in Egypt, of the Shepherd King dynasty.

DOCTRINAL SUGGESTION.—The power of sin.

QUESTIONS FOR SENIOR STUDENTS.

1. A Brother.

- Where did Joseph find his brethren?
- What custom of patriarchal life is suggested by their wandering?
- What must have been the relation of Jacob and his family to the Canaanitish peoples?
- What meteorological condition is suggested by the dry cistern?
- What picture of Egypt as the commercial metropolis of the East is shown?
- What was the motive for the hate which these men showed?
- What was their position before God, as tested by Christ's interpretation of the law?
- What was the sole motive for the changed purpose of these men?
- What were the sins of which they were guilty before the end of this trouble came?

2. A Bondman.

- To how many parties was Joseph in bondage?
- From what did the first bondage cut him off?
- From what did the second separate him?
- To what did the third consign him?
- What was the condition of the slave in ancient times?
- What was the sequel of Joseph's sale to Potiphar?
- What was the character of Joseph when sold into bondage?

Practical Teachings.

Sin is never content till it is absolute master of the situation. See how it led those brothers into personal

violence, heartlessness, venality, deceit, falsehood, filial dishonor.

Conscience asserts itself when men least expect it. Poor Reuben!

God's purposes cannot be foiled by men. The dreamer's dreams were still to be fulfilled.

Jacob's agony was from seed of his own sowing. There ought not to have been a coat of many colors.

Hints for Home Study.

1. It will be impossible to understand all that happened without carefully reading all between the quarters. Do not be content with the Lesson Leaf or Lesson Book.
2. Trace the steps of Joseph from Hebron to Shechem; from Shechem to Dothan; from Dothan to Egypt.
3. Find the descent of the Midianites and Ishmaelites. Who was their ancestor?
4. Find any other references that have been made to camels, to merchandise, to buying and selling, to silver and to gold as the medium of exchange.
5. What had the civilization of Egypt accomplished at this date in the world's history.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. A Brother.

- Upon what errand did Joseph go to his brethren?
- Where did he find them?
- When he came to them, what did he lose?
- What did his brethren do with Joseph?
- By whose advice was this done?
- What did Reuben then hope to do?
- What unexpected visitors came while they were eating?
- Where were the travelers going?
- What question did Judah ask?
- What did he propose?

2. A Bondman.

- By whom was Joseph bought?
- What price was paid for him?
- Where was he taken?
- Who sought for Joseph in the pit?
- What mark of grief did Reuben show?
- What was his lament?
- What became of Joseph's coat?
- What did Jacob think had happened?
- How did he show his sorrow?
- How long did he think he should grieve?
- Where was Joseph taken?
- Whose bondman did he become?
- Who was with him in bondage? (See Golden Text.)

Teachings of the Lesson.

Where in this lesson are we shown—

1. The evil of partiality?
2. The wrong of jealousy?
3. That sin is progressive?

Hints for Home Study.

How were the Ishmaelites related to Joseph?
 By how many names are they known in Scripture?
 Trace the parallel between the treatment of Joseph by his brethren, and the betrayal of Jesus by a disciple.

QUESTIONS FOR YOUNGER SCHOLARS.

Who was Jacob's favorite son? **Joseph, the child of Rachel.**

Why did Jacob love him best? **Because he was good.**

How did he honor him above the others? **He gave him a costly robe of bright colors.**

How did his brothers feel toward him? **They hated him.**

What did Jacob command Joseph to do? **To go and bring him word of the safety of his brothers.**

Where were his brothers? **Miles away, tending their flocks.**

What did they plan to do when they saw Joseph coming? **To kill him.**

How did they treat him when he came near? **Took off his rich robe, and cast him into a pit.**

What did they finally do with him? **They sold him as a slave to the Ishmaelites.**

What did they do with his coat of many colors? **They covered it with blood.**

To whom did they bring it? **To Jacob.**

How was Jacob deceived by it? **He thought Joseph had been eaten by wild beasts.**

How did he mourn for him? **As one who would not be comforted.**

Who was with Joseph? (Repeat the Golden Text.)

Words with Little People.

Do the fine clothes, or books, or toys of your play-mates ever make you envious?

Who dwells in an envious, hateful heart?

Will there be any proud or envious people in heaven?

"Love envieth not."

THE LESSON CATECHISM.

[For the entire school.]

1. Who was Joseph? **The favorite son of Jacob.**

2. How was he regarded by his older brothers? **He was envied and hated.**

3. What did his brothers do to him? **They sold him as a slave.**

4. Where was Joseph taken? **To Egypt.**

5. What is said in the Golden Text of Joseph in Egypt? **"But the Lord was with Joseph, and showed him mercy."**

6. Of what is Joseph an example? **Of faithfulness and trust in God.**

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Joseph a Type of Jesus.

I. A BELOVED SON.

Israel loved Joseph. v. 3.

"His only begotten Son." John 3. 16.

"This is my beloved Son." Matt. 3. 17.

II. A HATED BROTHER.

His brethren, they hated him. v. 4.

"His own received him not." John 1. 11.

"His citizens hated him." Luke 19. 14

III. A DESTINED KING.

Joseph dreamed a dream. v. 5-11.

"Bowed down themselves." Gen. 42. 6.

"The head of the corner." Luke 20. 17.

IV. A SUFFERING VICTIM.

Stripped....cast him into a pit. v. 23, 24.

"He was oppressed....afflicted." Isa. 53. 7.

"Killed the Prince of Life." Acts 3. 15.

V. A SOLD SLAVE.

Sold...for twenty pieces of silver. v. 28.

"Covenanted for thirty pieces." Matt. 26. 15.

"Weighed for my price thirty pieces." Zech. 11. 12.

THOUGHTS FOR YOUNG PEOPLE.

Concerning Trouble.

1. Trouble comes to the good as well as to the evil, to the servants of God as well as to the servants of Satan. One may meet with trouble in the way of duty, and because he is in the way of duty. Joseph was the best of Jacob's sons, but he was treated the worst. vs. 23, 24.

2. Trouble and misfortune are often important links in God's great chain of events. Without the link of Joseph's enslavement and journey to Egypt, we do not see how God's purposes of redemption could have been brought to pass. If Joseph could have known how much blessing to the world depended upon his suffering he might have been content.

3. Perhaps Joseph thought in his trouble that God had forsaken him. Yet God was watching over him and was preparing blessing for the sufferer. Let us remember "God sees us," when we are in trouble.

4. Joseph's experience of slavery and suffering were a part of the training that fitted him to rule. Our troubles are a part of the education that God is giving to us to equip us for a noble destiny, either here or hereafter.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw a word-picture of the scene of the lesson: shepherds on the hillside; flocks of goats and sheep; (how do we know that there were goats?) a youth approaching; whispered conversation; a seizure; garments torn off; thrown into the pit; Joseph's cries for mercy; (where do we read about them?) sitting down to lunch; caravans approaching; the sale and the journey....Give briefly the connecting links with the last lesson....Draw a map, and with its aid show Jacob at Peniel, Succoth, Shechem, Beth-el, Hebron, and the events at each place....In teaching the lesson, take in the previous verses of the entire chapter....Joseph's traits as shown in this chapter: 1) Intelligence. 2) Integrity. 3) Meekness....Joseph as a type of Christ. (See Analytical and Biblical Outline.)....Against what sins may we here find warnings? 1. Envy or jealousy. 2) Slavery. 3) Cruelty. 4) Falsehood. 5) Opposition to God's will.

References. FREEMAN'S HAND-BOOK. Ver. 24: Cisterns, 68. Ver. 25: Caravans. 69; Eating bread, 85. Ver. 34: Mourning, 70. Ver. 36: Captain of the guard, 71.

Songs from the Epworth Hymnal.

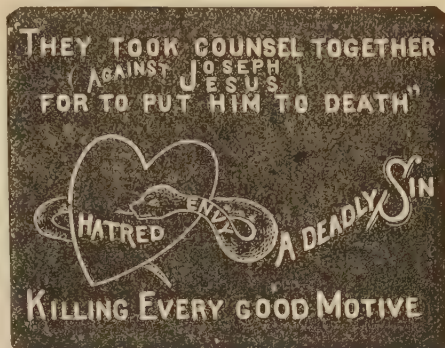
- 187. Father, lead me.
- 192. God's anvil.
- 194. Come, ye disconsolate.
- 196. Saviour, listen to our prayer.
- 201. If on a quiet sea.
- 202. Jesus, Lover of my soul.
- 208. Dare to do right.
- 216. My youth is thine.
- 217. One little hour of watching.
- 220. Pressing along the narrow way.
- 223. If my disciple thou wouldst be.

Lesson Word-Pictures.

"Here he comes!" I seem to hear Joseph's brethren say as they cluster together, and with sharp, envious, hateful eyes peer over one another's shoulders. "Here he is, that young dreamer!" "We will give that brag a surprise!" "Close at hand! We will look after him!" Does Joseph know he is walking into a trap? No, this handsome youth comes on confidently, the folds of that gaudy robe swaying about him, and in another moment he is mobbed! They rush upon him, reach out rough hands, hold him, strip off the bright coat, hustle him away, and shove him down into that deep hole. The pit has become his trap. Ah, Joseph, you did not expect this! No, he was only thinking of a little chat, of a joke or two, of the harmless display of his finery, and perhaps the recital of another dream. And here he is down in a dirty old well, panting after his struggles with the villains, with grieved, indignant face, facing his prison walls, and feeling for any chance crevice where he may thrust his hands, plant his feet, and climb. There's no hope, and he sinks back and just glares at the sides of that pit like a suddenly caged young lion. And the offensive coat? It is upon the ground. And those highwaymen? They celebrate their success with a dinner. You can hear them laughing and jesting, now and then throwing a sneer at the pit. I dare say Joseph hears the revelry. He only knits his brow more sternly and glares more fiercely. But who are these coming? The bandits all look up and cease their banter. Coming where? Just over the top of that ridge of land? One camel—two—three—four—yes, it must be a merchant train going down south somewhere, to Egypt, say. You can see the bales of goods on the backs of the camels. You can see the people who accompany them. What an odor of spices and balm and myrrh around the bales of merchandise on the backs of those camels! What a commotion there is among those rough-handed shepherds when Judah says of Joseph, "Let us sell him to the Ishmaelites!" Yes, sell him, that is the opinion of all. Stop the camel-train! The spice-bearing camels, the sleepy drivers, the merchants with their sharp eyes, all come to a halt. Joseph is quickly pulled out of the pit. Twenty pieces of silver are counted out by the merchantmen. Joseph is delivered to his new owners, and bound, disgraced, stung, silenced, he goes off with the band of traders. The train dwindles, becomes a black cluster, lessens, passes over the adjacent swell of country, and is gone. Joseph disappears utterly as a drop rolling into a river, as a vapor speck in the illimitable sky; as a pebble in the deep ocean. Will he ever come again? But who is this returning to his brethren, first halting at the pit? It is Reuben. "Where is Joseph?" he says, looking down into the pit. He repeats the question, looking down, and then looking up in dismay. Alas, alas! What can be done! Done? Carry home a bloody lie. They are killing a kid. They are dipping the beautiful coat recklessly in the kid's blood. And now, a shame-faced band, they are devising a bloody lie, and it is deposited at an anxious old father's feet. Poor Joseph! Can this be his coat, anxious father, the coat of Joseph torn by wild beasts? Yes, yes, it is the garment of Joseph. And now what a scene; a white-haired old man, his clothes rent, sackcloth upon his head, sitting hour after hour, day after day, in that garb of deepest sorrow, perhaps at his very feet that beautiful dabbled coat, that bloody lie! And Joseph all the while is in the camel train, filing southward, over the hills, through the valleys, into the land of the stately-going Nile, the wide wheat fields, the dim, mysterious temples, halting at Potiphar's door.

Blackboard.

BY J. B. PHIPPS, ESQ.



There is a sin that causes great unhappiness to the one who has it in his heart. It creeps in quickly, quietly, and like a deadly poison it kills every good motive. It is envy. There are some persons who cannot bear to have good fortune or honor come to one of their companions, and when a comrade is favored, either by some office of trust or mark of favor, are quick to say some unkind word, or insinuate something that will do harm. Joseph's brethren were poisoned by this sin, only in a worse form—hatred, malice, and crime were in their hearts. Envy might be compared to a tree that bears only bitter fruit, and this exercise used:

THE
FRUIT
OF
ENVY
IS

UNKINDNESS,
BACKBITING,
CRUELTY,
HATRED,
DECEIT,
CRIME,
REMORSE,
SORROW.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *The Lord's Care.*

Recall some of the principal events in Jacob's life. When and why was his name changed to Israel? To what country did the Lord call Jacob back? How did Esau meet him? etc.

JACOB'S SONS.

Tell that Jacob had twelve sons. Call that number of boys to stand, giving each one the name of one of the sons to remember. Let Benjamin be the smallest boy in the class; Joseph a little larger, and all the others among the older boys. Call Joseph out to stand in front of the class, while you tell why he was his father's favorite, what strange dreams he had, and how the ten older brothers felt toward him. Question to see if children understand what it was in the hearts of the older brothers that made them feel unkindly toward Joseph.

Make a large heart on the board; inside a green stalk, with "Envy" at its starting-point. Let it run up straight a little way, adding offshoots as the story develops. Tell that Jacob was a shepherd, and his ten sons took care of his flocks, while Joseph and Benjamin stayed with Jacob.

THE EVIL PLANT.

Let class call with you the names of the ten brothers. Tell that the evil plant of envy was in the heart of each of these brothers. Question different ones as to

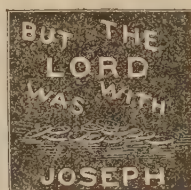
whether this plant can be killed, and how? Ask by whom it was planted, and teach that it is the same kind of plant now that it was in old times.

Go on with the story, and show how the plant cast out a branch named Wicked Thoughts; another, name Murder; another, Love of Money; another, Falsehood. Let these branches fill the heart, and ask who, now, has gained possession of these hearts? Whose is this evil plant? Print "Satan" in large letters inside the heart.

But one of the brothers did not want to kill Joseph. He was not present when Joseph was sold to the Ishmaelites. He was much troubled when he found what had been done. Let the boy who stands for Reuben tell if he thinks Reuben can be excused from his share in the sin. Did he not agree to have Joseph cast into the pit? Did he not consent to deceive his

old father? Show that to consent to cover sin is to be a partaker in it.

JOSEPH IN SAFE KEEPING.



Call for Golden Text. Picture Joseph in the hands of strange men, being carried away from his friends into a strange land, to be a slave? Had God forgotten Joseph? Read from Bible, Rom. 8. 28. Will this be true of Joseph? Ask if children think Joseph loved God, and why?

Show that the good Jacob loved him best of all his sons, and trusted him. This shows that he was an obedient son. We shall learn more about him hereafter.

B. C. 1715.]

Gen. 41. 38-48.

[Commit to memory verses 38-40.] 38 And Pharaoh said unto his servants, Can we find *such a one* as this is, a man in whom the Spirit of God is?

39 And Pharaoh said unto Joseph, Forasmuch as God hath showed thee all this, *there is none* so discreet and wise as thou art;

40 Thou shalt be over my house, and according unto thy word shall ruled: only in the throne will I be greater than thou.

all my people be

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck;

43 And he made him to ride in the second chariot which he had; and they cried before him, Bow the

LESSON II. JOSEPH EXALTED.

[April 10.]

knee: and he made him ruler over all the land of Egypt.

44 And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Joseph's name Zaphnath-pa-neah; and he gave him to wife Asenath the daughter of Poti-phar-priest of On. And Joseph went out over all the land of Egypt.

46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plentiful years the earth brought forth by handfuls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field, which was round about every city, laid he up in the same.

General Statement.

We watch Joseph, a handsome youth of seventeen years carried as a slave into Egypt, and sold to Potiphar, the captain of the king's guard. He was among strangers, idol-worshippers and people of low moral standard. Yet during the thirteen years of his life as a slave we find that he was true to his early training in righteousness, and pure indeed in the face of the most severe temptation to wrong acts. He was a slave, with no encouragement to self-respect, yet he was loyal to his master's interests, and faithful in every trust committed to him. He was surrounded by people who worshiped gods of wood and stone, yet he continued steadfast in his service of the unseen God of his fathers. He was falsely accused of a foul crime, and passed years of his life in the twilight of a prison,

yet he never lost his cheerfulness of heart, his helpful and willing spirit, and his trust in God. At last he was suddenly called into the presence of the king of Egypt. He used his opportunity with such tact, such modesty, and such manifest ability that the slave of one day became the ruler of Egypt upon the next. In the palace he showed the same traits he had shown in his father's tent and in Potiphar's house. He was energetic and able in administration, forecasting the famine during the years of plenty. He retained his religious fidelity, in the palace worshiped Jehovah, and brought up his children in the true religion. Often he must have thought of his home at Hebron, and his aged father, but he waited until God, who had led him thus far, should lead to tidings from his family.

Explanatory and Practical Notes.



Verse 38. And Pharaoh. Pharaoh, "the sun," was a general title, like "Cæsar," applied to all the kings of Egypt. Some suppose that this Pharaoh was named Apophis. His servants. This would indicate that Joseph's appointment was made, not by the arbitrary appointment of the king, but after consultation with his cabinet. Can we find such a one. There was something in Joseph's appearance and words which showed that he was born to rule. In whom the Spirit of God is. The king of Egypt had a much lower and dimmer conception of this expression than an intelligent Christian would have; yet he had some conception of a man endowed with divine influences. (1) True godliness will show itself in its possessor.

39. Said unto Joseph. This was after his interpretation of the king's dream and his counsel to provide for the coming famine. God hath showed thee.

In those early days the lines between the worship of God and of idols were not clearly drawn. An intelligent Egyptian would have almost as clear a view of God and the divine power as an Israelite. A few centuries later idolatry became more gross. (2) Every soul can find God that is willing to look for him. (3) And God will reveal his secrets to those who, like Joseph, live in fellowship with him. None so discreet and wise. He saw in Joseph a practical sagacity and aptness for the time which fitted him to rule over his people.

40. Thou shalt be over my house. That is, next in the palace to the king himself. Such a sudden rise to power is not strange in the East, where men are elevated by the will of one man rather than by the votes of the multitude. Only in the throne. Joseph became grand vizier or prime-minister, but Pharaoh retained the supreme power.

41, 42. I have set thee. One day every faithful soul shall be set on a throne higher than Joseph's, by a King mightier than Pharaoh. Took off his ring.

The ring probably contained the royal seal, and was used to sign documents and laws, as a signature is with us. **Put it upon Joseph's hand.** This placed Joseph in possession of the royal authority; and was equivalent to a modern "power of attorney." **Vestures of fine linen.** The *bysus*, or white fabric, worn only by Egyptians of the highest rank. **A gold chain.** "He who in the morning was dragging his fetters of iron, before night was adorned with a chain of gold."—*M. Henry.*

43. The second chariot. The chariot following in state processions immediately after the one reserved for the king himself. Egyptian chariots were made of wood, and carried two persons, the rider and the driver. **They cried.** The heralds or messengers in advance of the procession. **Bow the knee.** In the original *abrech*, a word found nowhere else in Scripture. The margin of the Rev. Ver. says it is "probably an Egyptian word, similar in sound to the Hebrew word meaning to kneel." Other authorities translate it "rejoice."

44. I am Pharaoh. Meaning, "I have the power as king to appoint thee to authority." **Hand or foot.** A proverbial form of expression, meaning that the rule of Joseph was to extend over all classes and orders of people. But buck of Pharaoh, Joseph always recognized his elevation as coming from God. See verses 51, 52; chap. 45. 8, 9. (4) *Man may help us, but all our blessings are God's gift.*

45. Joseph's name. In the East it has always been the custom to give new names to people who were advanced to special honors, especially when the original name was a foreign one. As an Egyptian prince Joseph receives an Egyptian name. **Zaphnath-paaneah.** The best interpretation of this name is "bread of life" (Crosby), or "sustainer of life" (Keil), the appropriateness of which to Joseph is manifest. **Asenath.** The name means "devoted to the goddess Neith." Her two

children were brought up as Israelites, not Egyptians; and through them she was the ancestress of two of the tribes of Israel, Ephraim and Manasseh. **Potipherah.** Not the same name with that of Joseph's former master. **Priest of On.** On was the priestly city Heliopolis, not far from the present city of Cairo. It was the center of learning and worship for all Egypt. **Joseph went out.** Beginning at once the work for which he had been appointed ruler. (5) *Let every young man aim to find a field of work rather than empty honor.*

46. Joseph was thirty years old. He became a slave at seventeen (Gen. 37. 2), and passed at least three of these thirteen years in prison. **Went throughout.** To survey the condition and resources of the country, and to form an estimate of the task before him. He was not intoxicated by his sudden elevation, but wore the royal ring in the same spirit with which he had worn the slave's mantle. (6) *Adversity is the best preparation for prosperity.*

47. In the seven plenteous years. As foreshadowed by the seven good ears and the seven fat cattle of the king's dream. **Brought forth by handfuls.** In such abundance that each kernel yielded a handful of wheat. The fruitfulness of Egypt is caused by the rains in central Africa, by which the Nile overflows its banks, bringing down new soil, which is deposited upon the old as the river recedes. The growth is so rapid that often three crops of wheat and barley are gathered in a single year.

48. Gathered up all the food. That is, all that was not needed by the people. One fifth of the crop of each year was taken for this purpose; another fifth sufficed for the needs of the people; more may have been bought at a low price in a time of such great abundance; and probably the example and counsel of Joseph stimulated private saving, so that vast stores of breadstuffs were accumulated throughout the land.

HOME READINGS.

- M.* Joseph exalted. Gen. 41. 38-57.
Tu. Joseph's preparation. Gen. 40. 1-23.
W. The visit to Egypt. Gen. 42. 3-20.
Th. Daniel in Babylon. Dan. 1. 1-21.
F. Pharaoh's dream. Gen. 41. 15-32.
S. Nebuchadnezzar's dream. Dan. 2. 27-45.
S. The value of wisdom. Prov. 3. 13-26.

GOLDEN TEXT.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass. Psa. 37. 5.

LESSON HYMN.

In some way or other
 The Lord will provide;
 It may not be *my* way,
 It may not be *thy* way,
 And yet, in his *own* way,
 "The Lord will provide."
 March on, then, right boldly;
 The sea shall divide;
 The pathway made glorious
 With shoutings victorious,
 We'll join in the chorus,
 "The Lord will provide."

TIME.—1715 B. C. Thirteen years since events of last lesson.

PLACE.—Egypt, at Pharaoh's capital; perhaps at Memphis or Heliopolis. **Rameses** was built later.

RULERS.—Pharaoh, one of the dynasty of Shepherd Kings.

DOCTRINAL SUGGESTION.—The providence of God.

QUESTIONS FOR SENIOR STUDENTS.

1. The Counselor.

- What were to be the requisites of the counselor who was to be chosen? ver. 33.
- What confession as to his own officers is made by Pharaoh's question?
- On what ground did Pharaoh choose Joseph?
- Was the advice of vers. 33-36 called for in the interpretation of the dream?
- What were the characteristics of the counsel he offered?

What was his own character as shown through these thirteen years?

Is the counsel an evidence that Joseph schemed for his own advancement when once he was in Pharaoh's presence?

2. The Ruler.

What wonderful change of condition is narrated in this lesson?

What was Joseph the counselor?

What was Joseph the ruler?

What was his duty as ruler?

What outward sign of his rank was bestowed upon him?

What special preparation had Joseph had which fitted him to be ruler?

What other Hebrews in Scripture history attained high position under foreign kings?

What prophetic intimation had come to Joseph years before that he should be exalted as a ruler?

Practical Teachings.

Here we have three lessons in character-building:

Rectitude of life is the best preparation for peculiar trust.

Discretion in speech is the best evidence of fitness for peculiar trust.

Fidelity to peculiar trust is the natural result of fidelity to God.

Discretion and wisdom are the gifts of God. Pharaoh spoke a greater truth than he was aware.

Here is a lesson in practical economy. Jesus himself taught it. "Let nothing be lost." Joseph gathered all the food.

There was no waste.

Hints for Home Study.

- Find ten different things said about Pharaoh.
- Find five characteristics of Pharaoh as a monarch suggested by this lesson.
- Compare Joseph and Daniel as to character.
- What were the cities of Egypt at this time?
- Write twenty questions on the lesson, and give them to some person for answer.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Counselor.

- What question did Pharaoh ask of his servants?
- What drew out this question?
- What had God showed to Joseph?

What did the king think of Joseph's wisdom?
To what position did he propose to exalt Joseph?
Where only would the king be greater?
From what counselor may we always obtain wisdom?
James 1. 5.

2. The Ruler.

Over what was Joseph made ruler?
With what emblems of royalty was he invested?
Why did Joseph ride in "the second chariot?"
What shows Joseph's absolute authority?
What new name was given him?
Who became his wife?
What was Joseph's age when he became ruler in Egypt?
What shows that seven years were really years of plenty?
What did Joseph do with the surplus food?
To whom is it always safe to commit one's way?
(See Golden Text.)

Teachings of the Lesson.

Where in this lesson are we taught—

1. That wisdom is the gift of God?
2. That God can overrule evil for good?
3. That economy is a Christian virtue?

Hints for Home Study.

Find out how many persons it is said that the Spirit of God was in them.
What other Jewish captive became a king's confidential adviser?
What was his rank in the empire?

QUESTIONS FOR YOUNGER SCHOLARS.

How did God sometimes reveal his will to men before Jesus came? **By dreams and visions.**
Who was troubled with a strange dream? **Pharaoh, the king of Egypt.**

For whom did he send to interpret it? **For Joseph.**
What did Joseph tell him? **That there should be seven years of plenty and seven years of famine in the land.**

What did he advise Pharaoh to do? **To store away part of the grain during the seven years of plenty.**
For what reason? **So as to have grain for the seven years of famine.**

What did Pharaoh say unto Joseph? **"There is none so wise as thou art."**

Why was Joseph wiser than all the wise men of Egypt? **Because he was taught of God.**

How did Pharaoh exalt Joseph? **He made him ruler over all the land.**

Who only was greater? **The king himself.**

Who was the real giver of Joseph's riches and honors? **The Lord.**

Why did God bless and honor Joseph? **Because he trusted and obeyed him.**

Whom will he always bless? **Those who love and serve him.** (Repeat the Golden Text.)

Words with Little People.

Remember—

That Joseph obeyed God when tempted to sin against him.

That Joseph trusted God in time of trouble.

That Joseph honored God before an idolatrous king.

Therefore God blessed and honored Joseph.

"Them that honor me I will honor."

THE LESSON CATECHISM.

[For the entire school.]

1. What wrong was done Joseph in Egypt? **He was put into prison.**

2. Who was with Joseph in prison? **The Lord.**

3. What led to his release from prison? **His interpreting King Pharaoh's dream.**

4. How did Pharaoh honor Joseph? **By making him ruler over Egypt.**

5. What is said in the Golden Text? **"Commit thy way," etc.**

6. How did Joseph show wisdom in his rule over Egypt? **By providing for the famine.**

TEXTS AT CHURCH.

Morning Text......

Evening Text......

ANALYTICAL AND BIBLICAL OUTLINE.

Traits of Joseph in the Palace.

I. DIVINE INDWELLING.

In whom the Spirit of God is. v. 38.

"He hath given us of his Spirit." 1 John 4. 13.

"He abideth in us." 1 John 3. 24.

II. SPIRITUAL INSIGHT.

God hath showed thee all this. v. 39.

"The secret of the Lord." Psa. 25. 14.

"God hath revealed them." 1 Cor. 2. 10.

III. WISDOM.

None so discreet and wise. v. 40.

"Fear of the Lord... wisdom." Prov. 9. 10.

"Wisdom strengtheneth the wise." Eccl. 7. 19.

IV. PROMPTNESS.

Went out....went throughout. v. 46.

"Do it with thy might." Eccl. 9. 10.

"Give diligence," 2 Pet. 1. 10.

V. INDUSTRY.

Gathered up all the food. v. 48.

"Not slothful in business." Rom. 12. 14.

"I must work....while it is day." John 9. 4.

VI. FORESIGHT.

Laid up the food. v. 48.

"Prudent man foreseeth the evil." Prov. 22. 3.

"By faith Noah....prepared." Heb. 11. 7.

THOUGHTS FOR YOUNG PEOPLE.

The Elements of Success in Life.

Taking Joseph as an instance of success in life, we find that the following elements contributed to make him successful:

1. He had *native ability*. He proved himself equal to every emergency. A second-rate man cannot be successful in a first-rate position. Joseph became a prince, because he was princely in his qualities.

2. He had *moral character*. His integrity made him a slave and a prisoner, but it made him a prince at the end. More men fail through lack of principle than from any other cause.

3. He had *kindliness of disposition*. This gave him friends in every sphere of life, and caused one man to speak for him, though late, at a time when a friend could be of the greatest service. Be friendly if you would have friends, and having friends, be true to them.

4. He was *energetic and industrious*. Every trust committed to him was faithfully cared for. His father Jacob, his master Potiphar, his king Pharaoh, found that Joseph was "faithful in all his house."

5. He had *tact* to make use of opportunities. Success in life comes when a man sees his opportunity and has the courage to use it. Joseph's opportunity was when he stood before the king. He used it wisely, boldly—but not too boldly—and went out a prince.

6. He had, above all, *faith in God*. This was the ground-work of his character. His faith was more than trust, it was also fidelity to God, communion with God, the indwelling of God; and it gave him knowledge of God, and power from God.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Draw two word-pictures; the first of Joseph in the prison—his claims, companionships, discomforts, traits shown there, etc....The second word-picture of Joseph riding in state in the chariot, with robes and ring; servants running before; the people shouting his

praise, etc....Now ask, "What were those elements which lifted Joseph up from the prison to the palace?" and find answer in the Thoughts for Young People, which may be stated and illustrated as far as time will allow....Give a third word-picture of Joseph as the ruler, his work, aims, etc....Notice on this subject the Analytical and Biblical Outline, "Traits of Joseph in the Palace."....Make prominent the *religious* element in Joseph's character, and show what were his religious traits.

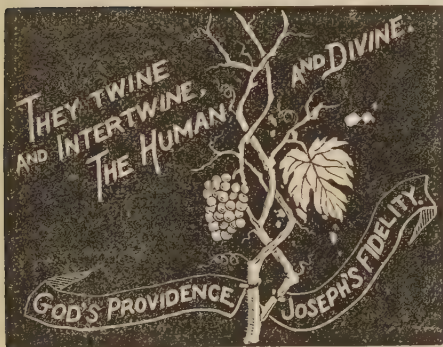
References. FREEDOM. Ver. 41: Elevation of slaves, 78. Ver. 42: Signets—robes—necklaces, 79, 476. Ver. 43: Second chariot; call for prostration, 80. Ver. 45: Change of name, 371. Ver. 48: Granaries, 81.

Songs from the Epworth Hymnal.

156. Guide me, O thou great Jehovah.
188. Lead; kindly Light.
203. Keep thou my way.
204. My times are in thy hand.
210. Is my name written there?
211. The child of a King.
249. Jesus shall reign.
252. Stand up for Jesus.
264. When I can read my title clear.
216. I've reached the land.
396. We plow the fields.

Blackboard.

BY J. B. PHIPPS, ESQ.



Here is a vine that twines and intertwines. It is a fruit-bearing vine, and it symbolizes the life of Joseph, wherein the divine and the human elements were so intertwined as to make one strong, successful character, bearing fruit to the honor of God and the help of mankind. Joseph lived faithfully. He trusted himself to the providence of God, and his changes in life were ordered by the divine care-taker. The superintendent will do well to enforce this lesson on the minds of the scholars, especially the young men. We cannot control our lives, but we can let God do it. Be faithful in the least of duties that you may be exalted to greater honor. Your life will bear no fruit if separated from God. Let it twine and intertwine the human and divine.

Primary and Intermediate.

LESSON THOUGHT. *God honors his true servants.*

JOSEPH A SERVANT.

Read how Joseph behaved as a servant, in Gen. 39. 1-6. He was in Egypt (print on board), and belonged to a man named Potiphar. Print this name also, and above, in large letters, print "God." Teach that

Joseph knew that, no matter where he was, God was his Master, and that he was serving him when he served his earthly master faithfully. Apply this to children, showing that obedience to parents and teachers, faithfulness in all that is given us to do, is really obedience to God, and faithfulness in his work.

JOSEPH A PRISONER.

Tell that a wicked woman told falsehoods about Joseph, and got him thrown into prison. Who is it that tempts people to sin? Yes, and it was Satan in this bad woman's heart who tempted Joseph to deny God. Joseph thought he would rather be in a prison with God than in a palace without him. If we do right, God will go with us wherever we go. Tell how Joseph acted in prison, and ask if children think God was with him there. Tell about the dreams which God gave Joseph wisdom to interpret. Then two years after, when the great King Pharaoh dreamed a strange dream, the butler whose dream Joseph had interpreted in prison told him to send for Joseph, and so at last Joseph was taken out of prison and brought before the king. God had been with him all the time, and he was with him now.

JOSEPH IN FAVOR.

Read Gen. 41. 16, to show that Joseph did not take honor to himself. Teach that there is nothing good in any one. When any good or right thing is done, it is because God does it. He can always do good things through his children who will let him, and who do not want to take the glory themselves. Tell that Pharaoh was not a king who believed in God, but Joseph did not fear to speak to him of God. We should never be ashamed to show our colors, and let every one know whose side we are on. Tell how the king made Joseph ruler over all the land, gave him a royal chariot to ride in, and told all the people to obey him as though he were king. But this was not all; Joseph was put in a place where he could help a great many people. God gave him the power to do good. So God will reward those who honor him.



Use lesson symbol. What does the yoke mean? Teach that all good children must sometime wear the yoke of obedience. Jesus offers a yoke, and so does Satan. If we wear Jesus's yoke we shall some day wear a crown as Joseph did.

Call for Golden Text. Make the beginning of two paths on the board. Above one print "God's way;" above the other, "My way." Develop them, making them to run along parallel. Teach that they run in the same way because "My way" is committed to God. Now, if we keep on so, and trust him, he will bring every thing out right. Teach that our way is never right until given to God. He can change the most crooked way.

Lesson Word-Pictures.

There is a great fever of expectation among the dusky-skinned train of Pharaoh's attendants. A vast economical scheme has been propounded and approved. A big famine is coming. To offset it, an immense quantity of grain is to be gathered up for seven years. All over the land, officers are to be appointed for this, and who shall they be? Then there must be one over all the others, to gather, to save, to distribute, to stand at Pharaoh's right hand. Who shall it be? The nobles,

the captains, the statesmen look at one another mysteriously, and wonder. Some man of princely birth it will be, at all events an Egyptian. How many are saying, "It must be I!" How few are saying, "It must be thou!" The servants of Pharaoh have now gone out to bring to court the favored man. Strangely enough, they pass by the big palaces, all the quarters of old and princely blood, all the mansions of the rich, disappointing so many waiting with anxious heart to be summoned to the door, and they stop—where? There must be some mistake. No, Pharaoh said, "Stop there," and they stop at the dismal gates of the frowning old prison. They enter. Whom does Pharaoh want? The great captain of the guard, of course. He is the lucky man. He is to be honored. No, they pass by him. They seek the prisoners' quarters. The prisoners? Then it will be some distinguished Egyptian wrongfully imprisoned and now to be appreciatively noticed. No, one of those Jews, those shepherds, that are an abomination unto the Egyptians! Is Egypt surprised? Not more so than Joseph. "Pharaoh want me? Another dream?" he may be saying. "Going to be back to-night, Joseph?" says his jailer. We shall see. They have led him to the royal palace, through its grand portals, along the magnificent, echoing corridors, into the imposing halls, and there on Egypt's splendid throne amid frowning guards and bowing courtiers, sits the ruler of all the rich Nile lands. Joseph is bowing too, but what does the king say? Does Joseph hear aright? Something about being "over my house," something about "thy word" by which "all my people" shall be "ruled," and something about being "set over all the land of Egypt?" Can this be so? Joseph is bewildered. But see! Pharaoh is rising. He has taken a ring off from his

hand and put it on Joseph's. He is telling his servants to array Joseph in "vestures of fine linen," and then he throws "a gold chain about his neck!" How grand Joseph looks as he walks away! If he had gone back to the old prison, how he would have astonished those there! If an old man up in Canaan, white-haired, sorrowing, almost broken-hearted, could only have seen Joseph going away from Pharaoh's presence more handsome than ever! If that same old man could have had his way, he would have had at once another coat of many colors for Joseph. And Joseph walks away from the palace? Not now, but he rides, and in what a splendid chariot, swept along by such magnificent horses, driven by such richly liveried servants, while a herald prances before this lordly display, crying to all the people, "Bow the knee!" How quickly Joseph's brethren would have gone down on their hands and knees! May be Joseph did think of home and say, "Wish my father and Benjamin could see me!" O, it is a grand sight to see him riding off! Far more impressive than that old dusty camel-train bringing him to Egypt. There is a wedding one day in royal state! The dainty hand of Asenath, Potipherah's daughter, is given away, and it is laid in the hand of Joseph. But what of the famine that is coming? What confidence Pharaoh had in Joseph to actually believe it! Lift up your eyes and see Egypt's great harvest-fields. And hear the sound of the harvesters, year after year, as they heap high the royal wagons which rumble off toward the cities, and with their huge, bulky loads crowd the granaries. These are the jubilee years of plenty; but as Joseph listens his quick ear catches the pitiful cry for bread when gaunt hunger will stalk through the desolate Nile lands. Will there be a cry up in Canaan? he may wonder.

B. C. 1706.]

LESSON III. JOSEPH MAKES HIMSELF KNOWN.

[April 17.]

Gen. 45. 1-15.

[Commit to memory verses 13-15.]



1 Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

2 And he wept aloud: and the Egyptians and the house of Pharaoh heard.

3 And Joseph said unto his brethren, I am Joseph; doth my father yet live? And his brethren could not answer him: for they were troubled at his presence.

4 And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt.

5 Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

6 For these two years hath the famine been in the land: and yet there are five years, in which there shall neither be earing nor harvest.

7 And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance.

8 So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and the lord of all his house, and a ruler throughout all the land of Egypt.

9 Haste ye, and go up to my father, and say unto him, Thus said thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not:

10 And thou shalt dwell in the land of Go'shen, and thou shalt be near unto me, thou, and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast:

11 And there will I nourish thee; for yet there are five years of famine: lest thou, and thy household, and all that thou hast, come to poverty.

12 And, behold, your eyes see, and the eyes of my brother Ben'-ja-min, that it is my mouth that speaketh unto you.

13 And ye shall tell my father of all my glory in Egypt, and of all that ye have seen; and ye shall haste and bring down my father hither.

14 And he fell upon his brother Ben'-ja-min's neck, and wept; and Ben'-ja-min wept upon his neck.

15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

General Statement.

Seven years of plenty in Egypt passed by, and then came the years of famine over all the lands. By the foresight of Joseph great store had been provided, and while other countries were in need the people of Egypt enjoyed abundance. As a result, caravans came to the favored land to purchase food, and Joseph became indeed "the bread of life" to many people. He had been in Egypt twenty-one years, thirteen as a slave, and eight as a prince, and was now nearly forty years of age, when one day he was startled at seeing the familiar

faces of his ten brothers. At once he decided not to reveal himself, but to put them to a test which would show whether their characters were selfish and cruel as ever, or whether they had grown gentle and repentant. He dealt with them roughly: put them in prison as spies, and listened while they recalled the story of his own wrongs, twenty-one years before, showing remorse if not repentance. He released all save one, whom he held as a pledge for the return of the rest, and sent them home with gifts. A whole year passed, and

again the sons of Israel came down to Egypt for food, this time accompanied by their youngest brother, Benjamin, who must have been nearly twenty-five years old. Joseph wished to learn whether they felt toward Benjamin as they had felt toward himself, and for this purpose caused Benjamin to suffer under an unjust accusation. To his delight he found that Judah, who

twenty years before had proposed his sale, was now ready to be sold as a slave if he could only save Benjamin. The old heart of selfishness was gone, and a heart of love had taken its place. They were now in a fitting condition to receive the revelation of Joseph's brotherhood, and at once the declaration, "I am Joseph," was made.

Explanatory and Practical Notes.

Verse 1. Joseph could not refrain. Now that his brothers have shown a sincere repentance, and Judah a spirit of self-renunciation, Joseph can no longer restrain the sympathy which he had felt from the first. His conduct toward his brothers had been inspired by desire to bring them into a condition where forgiveness would be a blessing. (1) *Let all our aims for others be to do them good. Cause every man to go out.* He chose to be alone with his brothers while he disclosed himself, because of an innate refinement of feeling, because strangers could not understand the scene, and because he would not shame his brothers before others. (2) *The deepest experiences of pardon are revealed between God and the soul alone. Joseph made himself known.* Why had he not sought out his father sooner, during the nine years of his rule? Because the disclosure might have wrought only harm, and because it was in accordance with Joseph's nature to await the openings of God's will.

2. Wept aloud. From the fullness of his emotions, and in accordance with the ardent manner of oriental expression. **House of Pharaoh heard.** An evidence that Joseph lived in or near the palace of Pharaoh.

3. Joseph said. Hitherto he had dealt with his brothers through an interpreter; now he speaks in their own tongue, with a voice which they well remember, and utters a revelation which brings at once joy and terror: joy at the knowledge that he was still living, but terror in the realization that they are in the absolute power of the one whom they had wronged. **Doth my father yet live?** He had said before "the old man your father;" now he says "my father." He knew that he was living, yet he asks after him with the long pent-up yearning of a son. **They were troubled.** Thus far, he has dealt with them "roughly;" and they feared that the revelation might be followed by severer dealings. (3) *Sin is sure to bring trouble to the sinner.* (4) *To be freed from trouble we must be relieved of guilt.*

4. Come near to me. In the impulse of alarm they had shrunk back from his presence. A commoner nature would have exulted in his triumph and lengthened their fears; but all of Joseph's aim is for reconciliation, not judgment. (5) *So our Elder Brother seeks only to save us, whatever may be his dealings with us. Joseph your brother.* Though he sat upon a throne, and they were suppliants before him. (6) *So the King of kings is not ashamed to call us brethren.* Heb. 2. 11. **Whom ye sold.** This is added not to taunt them with their crime, but to convince them of his own identity, "I am the very same Joseph whom ye sold."

5. Be not grieved, nor angry. He does not speak of his own forgiveness, taking it for granted; but he urges them to forgive themselves, and not judge themselves too severely. **God did send me.** He recognizes a divine power overruling their crime for the accomplishment of his own great designs, and with an Israelite's faith he regards his own family as under God's guardianship. (7) *So in all our troubles we may see God's power and grace. To preserve life.* Their act in selling him as a slave has proved to be a link in the chain of deliverance from the famine. This did not lessen their guilt, but it showed God's might and mercy. And it was noble in Joseph thus to extenuate their crime, as it would have been base in themselves to

have offered it as an excuse. (8) *God's overruling grace does not make our sin any less sinful.*

6. These two years. This gives us a date for reckoning, and shows that Joseph had been twenty-two years in Egypt, and was now thirty-nine years old. **Yet there are five years.** Such a famine has been known in modern Egypt, from the failure of the Nile to overflow during several years in succession. **Earing.** Rev. Ver., "plowing." "To ear" is an old English verb.

7. God sent me before you. Joseph, with the insight of faith, perceives that God had foreseen their needs and sent a protector in advance of their coming. (9) *O for more of that faith which sees God over us at all times! To preserve you a posterity.* Rev. Ver., "a remnant." All the story shows that Joseph valued his Israelite descent and his share in the covenant above all his Egyptian honors. (10) *Let us ever reckon the spiritual of more worth than the temporal.*

8. It was not you . . . but God. Spoken by Joseph's brothers, this would have been wicked; but by Joseph himself it recognized God's power controlling the results of their evil deed. **He hath made me.** Successful men are apt to take the honor of their prosperity as the result of their own tact, foresight, and industry; but Joseph reverently looks to God as the builder of his fortunes. **Father to Pharaoh.** That is, his preserver and sustainer.

9, 10. Go up to my father. His heart longs to see again the aged father, who has for so many years mourned him as dead. **Come down unto me.** Probably Joseph did not foresee any of the great results which came to pass from this invitation and the sojourn of the Israelites in Egypt. **The land of**



Goshen. An outlying province of Egypt, situated between the eastern outlet of the Nile and the desert. From the name of its chief city it is also called "the land of Rameses."

Shalt be near unto me. Though on the border of Egypt, it was near the capital, On, or Heliopolis.

11, 12. Will I nourish thee. The years of famine would soon consume all the means which Jacob possessed, and he would need a support. **Thy household.** Probably Jacob was accompanied by several hundred slaves and dependents. **Your eyes see.** Even now, they could scarcely believe that he was really their brother; but they seemed to be lost in amazement.

13-15. Of all my glory. This was not as a boast of his own success, but as an encouragement to his father. **His brother Benjamin's neck.** He had left him a little child, and now meets him a full-grown man. **Kissed all his brethren.** The kiss upon their faces was the token that they were fully forgiven and accepted as brothers once more. **His brethren talked with him.** Their lips were at last unsealed, and they were able to commune with him, after they had received the kiss of peace.

HOME READINGS.

- M. Joseph makes himself known. Gen. 45. 1-15.
- Tu. Jesus makes himself known. John 20. 19-31.
- W. At Joseph's table. Gen. 43. 15-34.
- Th. At the Lord's table. John 13. 1-17.
- F. The unknown brother. Gen. 44. 14-34.
- S. The unknown Master. Luke 24. 13-31.
- S. The strength of the righteous. Psa. 62. 1-12.

GOLDEN TEXT.

Overcome evil with good. Rom. 12. 21.

LESSON HYMN. S. M.

Hymnal, No. 636.

If, on a quiet sea,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.
Teach us, in every state,
To make thy will our own;
And when the joys of sense depart,
To live by faith alone.

TIME.—1706 B. C. The year of the descent into Egypt. Two hundred and fifteen years after the call of Abram, two hundred and fifteen years before the exodus from Egypt.

PLACE.—The capital of Egypt.

DOCTRINAL SUGGESTION.—Human responsibility.

QUESTIONS FOR SENIOR STUDENTS.

1. The Brother.

What had led to the scene which opens our lesson?
Give a reason why Joseph should cry, "Cause every man to go out from me."

Give a second reason for it?
What evidence that he was really their brother is furnished by the circumstances?

What elements of brotherly love did Joseph show?
To what past fact that only they and he knew did he allude?

How did he attempt to put them at ease?
Does Joseph's statement of the determinate purpose of God concerning him relieve him from responsibility?

2. The Son.

What had been the one anxious question on Joseph's lip at each interview with his brethren?
When he had made himself known what was his first thought?

What filial purpose does he express?
How many years had elapsed since he had seen his father?

What is the spirit of the command concerning treatment of parents?
Joseph's days for obedience had passed; had his days for honoring his father also passed?

What was the chief desire of our blessed Lord? John 12, 27, 28; 15, 8.

What should be the prayer of every true son of God? Matt. 6, 9, 10.

Practical Teachings.

Here is the doctrine of man's responsibility and of God's sovereignty.

The sheaves bowed as in the dream so long ago. It came in good time.

David said, "My times are in thy hand." Daniel said, "He knoweth the times and the seasons." Joseph proved it.

Joseph not only obeyed his father while a boy at home, but honored him when prince of the foremost nation of the earth.

Notice the power of conscience, ver. 3.

Notice what grace in a man's heart can do, ver. 5.

Hints for Home Study.

1. Fix the story of the nine years between Lesson II and Lesson III thoroughly in your minds.

2. Trace the whole personal history of Judah, and see how retributive justice followed him.

3. Write the story of Joseph's life, without reference to the Bible.

4. Compare it with the Bible, and note all your errors.

5. Write the story which these brothers would have to tell when they went back to their father, ver. 13.

6. No Hints for Home Study will be of any value except you follow them out as directed. Resolve to do just as told each week, and your reward will be sure in an accurate knowledge of God's word.

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The Brother.

How was Joseph affected by Judah's speech?

Who was present when he made himself known?

What evidence did he give of deep feeling?

What question did he ask?

How were his brethren affected?

Who really sent Joseph to Egypt?

What did he tell them about the famine?

For what purpose had God sent him to Egypt?

To what honor had God exalted him?

2. The Son.

What request did Joseph make concerning his father?

What promise did he make about a dwelling-place?

What in regard to support?

Of what would Jacob be convinced if he came?

Concerning what were the brothers to make a true report?

What affecting scene then followed?

How should we seek to overcome evil? (See Golden Text.)

What does Solomon say about the treatment of enemies? Prov. 25, 21, 22.

Teachings of the Lesson.

Where in this lesson are we taught—

1. The power of a guilty conscience?
2. The duty of forgiving injuries?
3. That children should honor parents?

Hints for Home Study.

How long had Joseph been in Egypt?

How long did he live in Egypt?

Where was the land of Goshen?

By what other name is it known?

QUESTIONS FOR YOUNGER SCHOLARS.

Who came from Canaan to buy corn of Joseph? His brothers.

What did Joseph do? He made himself known to them.

Why did he make himself known? Because he loved them.

What did he say to them? "I am Joseph, whom ye sold into Egypt."

How did they feel when they heard it? They were afraid.

Why were they afraid? Because of their sin.

Of what did Joseph immediately assure them? Of his love and forgiveness.

What did he tell them? "God did send me before you to save your lives."

What did he command them? "Haste, and bring down my father hither."

What message must they bring him? "Joseph is alive, and Lord of all Egypt."

What was Joseph anxious to do for his father? Care for him and all his family during the years of the famine.

What finally convinced the brothers of Joseph's love? His tears and caresses.

Why did Joseph love his brothers after they were cruel to him? Because he loved God.

What command of the New Testament did Joseph keep? (Repeat the Golden Text.)

Words with Little People.

Joseph "paid back" his enemies with love and costly presents.

Jesus "paid back" his enemies with love and the gift of eternal life.

How do you "pay back" when any one injures you? "Love your enemies, do good to them that hate you."

THE LESSON CATECHISM.

[For the entire school.]

1. What came upon all the lands while Joseph was ruler over Egypt? A great famine.

2. Who came down to Egypt to buy food? The brothers of Joseph.

3. How did Joseph at first act toward them? He treated them roughly.

4. How did he afterward treat them? He forgave them freely.

5. What is the teaching of the lesson as shown in the Golden Text? "Overcome," etc.

TEXTS AT CHURCH.

Morning Text.....

Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Our Joseph.

I. REVEALING.

Joseph made himself known. v. 1.

"Spoken unto us by his Son." Heb. 1, 2.

"We have the mind of Christ." 1 Cor. 2, 16.

II. SYMPATHIZING.

He wept aloud. v. 2.

"A merciful and faithful high-priest." Heb. 2, 17.

"Touched with....feeling." Heb. 4, 15.

III. BROTHERLY.

I am Joseph your brother. v. 4.

"Not ashamed to call....brethren." Heb. 2. 11.

"Behold my....brethren." Matt. 12. 49.

IV. FORGIVING.

Be not grieved, nor angry. v. 5.

"Thy sins are forgiven thee." Luke 5. 20.

"As Christ forgave you." Col. 1. 13.

V. SAVING.

God sent me....to save. v. 7.

"To save that which was lost." Luke 19. 10.

"Christ Jesus came....to save." 1 Tim. 1. 15.

VI. ROYAL.

Ruler throughout all the land. v. 8.

Lord of all Egypt. v. 9.

"All power is given unto me." Matt. 28. 18.

VII. INVITING.

Come down unto me, tarry not. v. 9.

"Where I am, there ye may be." John 14. 3.

"Whither the forerunner is....entered." Heb. 6. 20.

THOUGHTS FOR YOUNG PEOPLE.

Joseph as an Example.

1. Joseph shows us what should be our purpose in all our dealings with others. That purpose should be to do them good. Even while Joseph seemed harsh, it was that he might make his brothers fit to receive a blessing.

2. We see in Joseph that the best way to overcome evil is to return good for evil. Such a return changes enemies into friends.

3. We learn to look at our troubles, not as wrought by enemies, but as a part of God's providence. "It was not you, but God;" and God's gifts are always good.

4. We learn how to forgive our enemies, not by saying, "I forgive you, but I do not want to see you again," but by welcoming the forgiven one to home and heart.

5. We learn how to look at opportunities. Joseph cared for his honor and power most of all because it enabled him to help his own people, who were the people of God.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

Connect the lesson with the last by showing on the map the journey of Joseph's brothers from Hebron to On, or Heliopolis....Draw from the class the incidents of the two visits of Joseph's brothers....Show the purpose of Joseph in his treatment of his brothers—to test their character, and to make them fit to receive forgiveness....So all of God's dealings with us are to make us fit to be—? ...Give in detail an account of the prayer of Judah, and the circumstances leading to Joseph's revelation of himself....Present the traits of Joseph in which he appears as our example...."Our Joseph" is Jesus—show how in this lesson Joseph foreshadowed Christ. (See Analytical and Biblical Outline.)....Let the pupils state as many of the details and incidents as practicable, in the presentation of the facts of the lesson.

References. FREEMAN. Ver. 2: Loud weeping, 91. Ver. 15: Men kissing, 53.

Songs from the Epworth Hymnal.

153. Precious promise.

176. All the way.

180. He leadeth me.

186. The Lord will provide.

218. Something for Jesus.

226. O scatter seeds.

253. Rescue the perishing.

256. Gather them in.

260. Glory be to God above.

265. How happy every child of grace.

273. We shall meet.

Primary and Intermediate.

BY M. V. M.

LESSON THOUGHT. *Jesus our good Brother.*

THE USE OF THE BLACKBOARD.

It is very pleasant to be able to make blackboard pictures; but the teacher who cannot do it can still use the board with good effect. Straight lines, curves, circles, figures, letters, and straight marks any one can make.

Recall the last lesson. Ask how many years of plenty Joseph foretold. Make seven marks, to stand for these, under the word "Plenty." Then as many more under the word "Famine." Tell how people came from other countries during the years of famine to buy corn. Print "Canaan" at one side of the board, "Egypt" on the other. On the road to Egypt make ten marks to stand for ten men, going to buy food. Ask children who they were. Call for names of Joseph's ten brothers. Let the boys who were chosen to represent them two weeks ago respond. Explain that Jacob and his sons were still living in Canaan. They had never heard what became of Joseph after the traders took him away. Perhaps the brothers all thought he was dead, as Jacob did. Now the ten brothers are going to buy corn. Benjamin stays at home with his father.

JOSEPH THE GOOD BROTHER.



Twenty years before, the envious brothers sold Joseph into slavery. Now they come to him to buy food. But they did not know him. Tell that Joseph knew them at once, and was anxious to hear if his father and Benjamin still lived. Tell how he talked to them and tried them to see if they

were still cruel and envious. Make a heart on the board, in it a plant, with "Love" at the starting-point. Recall the plant in the heart two weeks ago, and tell that we shall see what branches this put forth. Tell the story of Joseph's treatment of his brethren, and name the branches of the plant, as you develop the story, "Kindness," "Generosity," "Forgiveness," "Tenderness." As in the other case, let the plant fill the heart, and print in large letters through the center, "God." Turn to "God is love," in the Bible, and teach that where love is there is God, and *vice versa*. Then when God is in the heart there must be forgiveness, generosity, etc.

JESUS OUR GOOD BROTHER.

How have we treated our Brother, Jesus? Joseph's brothers were ashamed and afraid when they learned who he was. They thought he would punish them. Call for Golden Text. Print "Evil," and over it in larger, heavier letters, "Good."

God is stronger than Satan, and so good may overcome evil. Jesus came to kill sin by the Cross. Teach

that he loved the very ones who hated him and brayed for them. He loves us, even when we do not care enough for him to obey him. Shall we let him overcome the evil in our hearts by his goodness?

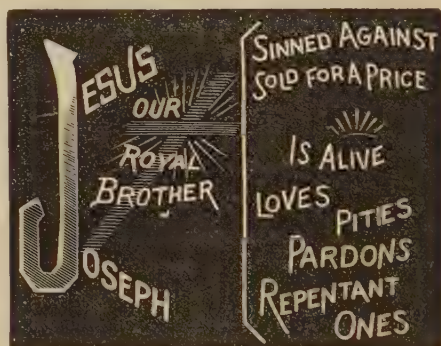
Lesson Word-Pictures.

There they stand before the throne of Egypt's great ruler, higher than whom is only Pharaoh himself. They are a band of humble shepherds who came down from Canaan to buy corn, and when they went away from Egypt what should they do but carry off the great ruler's beautiful cup! "The wretches!" whisper the dark-browed guards around the ruler. "The ungrateful set!" If ungrateful, they also are unhappy! When they found that the great ruler's princely cup was in one of their sacks, they rent their clothes. There they stand in their rags, with disheveled hair, and beards pulled awry, with glum faces, and leaning despairingly on their long staves. There is Judah. He has just finished his speech to the dreadful ruler whose nod can send them all to instant death. When Judah spoke of a brother that was "dead," who had been "torn in pieces," did you see those unlucky shepherds turn their dark mournful eyes one toward the other? Did they think of the past? Simeon may have said to himself, "I am sorry I wanted to kill Joseph when he came to meet us at Dothan. However, I shall not see him again, and it will not make me trouble." And Judah may have thought after finishing his speech, "Sorry I suggested the selling of Joseph to those Ishmaelites. However, he is gone, and it will not trouble me." And perhaps it is Levi who reflects, "Sorry I helped on that lie and dipped Joseph's coat in a kid's blood, but I shall not meet him again. The harm is over." And Benjamin the best, perhaps, among them, may have felt the worst, for in his sack the beautiful cup was found. But what is the great ruler saying? "Cause every man to go out from me." The attendants have all gone, and the trembling shepherds are alone with the dreaded prince. And what is he babbling, that *he* is—the missing Joseph? Crying, sobbing convulsively, in such violent agitation that he is heard by those without? Saying again, "I am Joseph?" Joseph? They are afraid. They shrink back. Simeon looks and sees not a ruler, but a poor struggling lad in the clutches of his would-be murderers. Judah looks and sees a pitiful slave dragged off after a camel-train. Levi beholds the blood-dappled coat on the shoulders of the ruler. They all retreat still farther. It can't be Joseph! "Come near!" the great ruler is crying. They timidly step

forward. "I am Joseph," he still asserts, and then he goes back and shows how God sent him into Egypt that he might care for them in the awful famine. He goes forward, and tells them how they shall dwell in Goshen and he will nourish them. As he talks, they stare. Is this Joseph in this magnificent palace? "Behold!" he cries. Do not their eyes, do not Benjamin's recognize him? He is coming toward them. He leaves all the pride of the throne behind him. He is only a shepherd-boy again, just Joseph, and, falling on the neck of Benjamin, he weeps and kisses him. There they are, Joseph and Benjamin, in one another's arms. He kisses all his bewildered brethren, and mingles his tears with his kisses, while his rich royal robes flutter about their torn, coarse garments, as if to cover them. And now they are talking together. Joseph is asking about his father. "Is he well?" And the far-off shepherd-land of hills and valleys, streams and flocks, is it just the same? It is so unlike this proud flat-land of broad wheat fields, dusky temples, tall obelisks, and weird sphinxes.

Blackboard.

BY J. B. PHIPPS, ESQ.



The resemblance between Joseph and Jesus is here shown. Ask questions to cover the points shown, such as, Why is Joseph mentioned as a royal brother? How is Jesus our royal brother? [Prince of Peace, Elder Brother.] In what manner were both sinned against? How were both sold for a price? How did Joseph show love and pity toward his brethren? How do you know that Jesus loves you? Scholars read the following Scripture selections: John 1. 36; Gal. 1. 4; 1 Pet. 2. 24; Isa. 53. 5; Matt. 2. 28; 1 John 3. 1; Rom. 8. 17; Eph. 3. 20.

B. C. 1706.]

Gen. 47. 1-12.

[Commit to memory verses 10-12.]



1 Then Jo'seph came and told Pha'raoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Ca'naan; and, behold, they are in the land of Go'shen.

2 And he took some of his brethren, even five men, and presented them unto Pha'raoh.

3 And Pha'raoh said unto his brethren, What is your occupation? And they said unto Pha'raoh, Thy servants are shepherds, both we, and also our fathers.

4 They said moreover unto Pha'raoh, For to sojourn in the land are we come; for thy servants have no pasture for their flocks; for the famine is sore in the land of Ca'naan: now therefore, we pray thee, let thy servants dwell in the land of Go'shen.

5 And Pha'raoh spake unto Jo'seph, saying, Thy father and thy brethren are come unto thee:

6 The land of E'gypt is before thee; in the best of

LESSON IV. JOSEPH AND HIS FATHER.

[April 24.]

the land make thy father and brethren to dwell; in the land of Go'shen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

7 And Jo'seph brought in Ja'cob his father, and set him before Pha'raoh: and Ja'cob blessed Pha'raoh.

8 And Pha'raoh said unto Ja'cob, How old art thou?

9 And Ja'cob said unto Pha'raoh, The days of the years of my pilgrimage are a hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Ja'cob blessed Pha'raoh, and went out from before Pha'raoh.

11 And Jo'seph placed his father and his brethren, and gave them a possession in the land of E'gypt, in the best of the land, in the land of Ra-me'ses, as Pha'raoh had commanded.

12 And Jo'seph nourished his father, and his brethren, and all his father's household, with bread, according to their families.

General Statement.

We see a caravan of seventy people, their servants, their camels, their flocks and herds, starting forth from Hebron, and taking their journey toward the Nile. Among them are an old man, the head of the little clan, and his eleven sons, all grown to manhood. We see the procession winding among the hills of Palestine, marching over the desert of Shur, and halting upon the border of Egypt, where it is met by Prince Joseph, who clasps his aged father to his arms. We have a deeper interest than that of mere curiosity in this descent of the children of Israel into Egypt, for upon their sojourn in that land great religious results for the race were depending. Their removal was necessary, if they were to escape contamination from the friendship of the corrupt Canaanites or destruction

from their enemy. Already the family of Esau had mingled with the idolaters, and there was danger that the family of Jacob might lose their purity, their religion, and their covenant heritage. In Egypt, they would be saved from the famine, would rapidly increase in number, would come in contact with the highest civilization and culture on the earth, and would be prepared for their high destiny. Yet as a separate caste they would be separated from too close a relationship, and would live apart as a peculiar people. Thus the sojourn in Egypt was an important link in the historical development of the plan of salvation for all the world. Our lesson shows the first contact between the Israelites and the Egyptians, the people of God and the people of the world.

Explanatory and Practical Notes.

Verse 1. Then Joseph came. After the arrival of the Israelite family in Egypt, and the meeting with his father. **Told Pharaoh.** Perhaps Apophis, the last king of the fifteenth or shepherd dynasty. **My brethren.** These brothers were far below Joseph in social position, in mental ability, and in moral character, and he had good reason for disowning them. Yet he owns them before his king. (1) *So our greater Joseph is not ashamed to call us brethren before the throne of his Father.* **The land of Canaan.** The country west of the Jordan, and north-east of Egypt; named from its people, who were descendants of Canaan the son of Ham. **In the land of Goshen.** This was between the desert, the sea, and the eastern branch of the Nile; even now the most fertile province in Egypt. The name is said by some to mean "flowery;" by others "approaching," as it was the border by which the land was entered.

2. Some of his brethren. Rev. Ver., "And from among his brethren he took five men." As representatives, the others being left in charge of the encampment and the flocks. **Presented them.** This formal presentation gave an aspect of political importance to the coming of the Israelites.

3. What is your occupation? This question had been anticipated by Joseph, and he had instructed his brothers how to answer it. Chap. 46, 33, 34. (2) *Every one should have some occupation or business, and should never be ashamed to own it.* **Thy servants are shepherds.** There was reason for this answer with which Joseph had provided his brothers. Knowing the high spiritual destiny of his people, he knew also that it would not be safe for them to be brought into too close relations with the Egyptians, lest their individuality as a race might be lost. As shepherds they would be cut off from social and religious intercourse with the people of the land (chap. 46, 34), and would be kept intact for their great inheritance. That Joseph was not led by jealousy of his brothers to keep them away from positions of influence is shown by the fact that he brought up his own children as Israelites, when he might have given them high position as Egyptians. (3) *We should seek the honors of God's kingdom rather than those of the earth.*

4. To sojourn in the land. Their intention was to remain only until the famine was ended, for Canaan was to them the land of promise; but their stay in Egypt was from two to four centuries, according to different chronologies, and it wrought great results in the history of their descendants. **No pasture for their flocks.** The patriarchs seem to have subsisted by their flocks and herds, and not to have been farmers. Their children in Egypt became tillers of the soil, and remained so during all their history in Palestine. After the captivity and dispersion they became merchants, and such they are to this day. **In the land of Goshen.** They asked for this land as it was on the border, separate from Egypt, and nearest to their own country.

5, 6. Pharaoh spake unto Joseph. Thus showing his respect for Joseph as prime-minister, his gratitude for his services and his confidence in his judgment. **The land of Egypt is before thee.** A generous proffer of hospitality. Some writers explain this readiness to receive foreigners, which was not an Egyptian

trait, by the fact that the shepherd-kings were themselves of foreign extraction. **The best of the land.** The province of *Es-shurkieyeh*, corresponding very nearly with ancient Goshen, is said to be the most valuable and to yield the largest revenue in all Egypt. **Any men of activity.** Rev. Ver. "any able men." Pharaoh knew that Joseph would not be induced by a spirit of favoritism to appoint any unworthy person to office, even from his own family. (4) *Public interests should never be sacrificed to private favor.* (5) *There is still a demand for men of activity and ability.* As said Daniel Webster, "There is room enough at the top of every profession." **Rulers over my cattle.** The flocks and herds of the king, which were kept in the province containing the best pasturage.

7. Brought in Jacob. So great is his joy at meeting his father, that he would include even the king in its gladness. **Set him before Pharaoh.** Most people stood or knelt in the presence of royalty, but Jacob sat, as the privilege of old age. **Jacob blessed Pharaoh.** He invoked God's blessing upon him, as one who had bestowed favors upon the chosen seed. As heir of the promise, and as prince of God, Jacob was of higher rank than an earthly monarch. (6) *God's people always bring a blessing to the world.*

8, 9. How old art thou? A question naturally suggested by the venerable appearance of the patriarch, who was at an age seldom reached in the artificial life of Egypt. **My pilgrimage.** Jacob looked upon his life as a pilgrimage, or a journey, not merely because he had passed through many lands and great vicissitudes of fortune; but more because he was seeking "a better country, that is, a heavenly." Heb. 11, 9-13. (7) *On earth we are but pilgrims; our real life, our true citizenship, is in heaven.* **A hundred and thirty years.** Jacob lived seventeen years after this, making his full age one hundred and forty-seven years. **Few and evil.** Few in comparison with the greater age of his ancestors, and evil in view of the trials and sorrows of his life; a fugitive from home, a toiler in Mesopotamia, a wanderer in Canaan; in fear of his brother and his neighbors, vexed by jealousies in his family, weeping over the death of his beloved wife and over the loss of his favorite son—Jacob had passed through many troubles. (8) *Our portion on earth is one of tribulation; let us look forward to heaven's eternal rest.* **Have not attained.** Isaac lived to the age of one hundred and eighty years, Abraham to one hundred and seventy-five, and Sarah to two hundred and five.

10, 11. Blessed Pharaoh. Repeating the invocation previously given. **Placed his . . . brethren.** Joseph did not give them offices and honors in Egypt, but kept them in their condition as shepherds, though in the best of the land. This was better for them, and better for God's cause. **Land of Rameses.** Goshen was so named from its principal city, afterward enlarged and fortified by Israelite labor.

12. Nourished his father. He gave him a support from his own revenue. (9) *Let us learn the lesson of love for parents, and care for them if they ever need it.* **According to their families.** Literally, "to each one according to the number of his children." The Israelites at the time of their descent into Egypt numbered seventy persons, besides wives and households.

HOME READINGS.

- M.* Jacob and Pharaoh. Gen. 47. 1-12.
Tu. The invitation to Egypt. Gen. 45. 9-28.
W. The journey to Egypt. Gen. 46. 1-7, 26-34.
Th. The years of famine. Gen. 47. 13-27.
F. The years of man's life. Ps. 90. 1-17.
S. The picture of old age. Eccl. 12. 1-14.
S. The years of God. Isa. 40. 1-15.

GOLDEN TEXT.

Honor thy father and mother; which is the first commandment with promise. Eph. 6. 2.

LESSON HYMN. 6, 4.

I'm but a stranger here,
 Heaven is my home;
 Earth is a desert dear,
 Heaven is my home.
 Danger and sorrow stand
 Round me on every hand,
 Heaven is my father-land,
 Heaven is my home.
 What though the tempest rage,
 Heaven is my home;
 Short is my pilgrimage,
 Heaven is my home.
 Time's cold and wintry blast
 Soon will be overpast,
 I shall reach home at last,
 Heaven is my home.

TIME.—1706 B. C. Same as last lesson, but later in the year.

PLACE.—The land of Goshen.

DOCTRINAL SUGGESTION.—The better land.

QUESTIONS FOR SENIOR STUDENTS.

1. The King.

In what position had the king told Joseph that he must be the greater? Gen. 41. 40.

How is this right of superiority recognized in this lesson?

What had been Joseph's special commission from the king?

In whom did the absolute ownership of the soil vest under an Oriental absolute monarchy?

Had Joseph exceeded his authority, and encroached upon the rights of the throne?

What must have been the financial effect of Joseph's wisdom upon the revenues of the crown?

How did the king receive the request?

Did he grant more than was desired?

What does Pharaoh's question to Jacob suggest as to the possible duration of life in Egypt?

2. The Father.

What must have been Jacob's appearance as he came in before Pharaoh?

Which one felt himself consciously the superior? ver. 7.

Give a reason why he should feel so?

In what respect had Jacob's days been evil?

In what respect had they been days of blessing?

What is the purpose of discipline?

What kind of character had been wrought in Jacob by his life of suffering?

Practical Teachings.

The pilgrimage of Jacob is only a picture of all human life.

Life is short at the best, and the evil equals the good. Jacob looked for a better country. Heb. 11. 9-13.

The sons of Jacob came only to sojourn in the land, not to dwell.

We are but sojourners here. Are we looking for the better country?

Is any thing more beautiful than filial love?

Hints for Home Study.

1. Make a list of the things said in this lesson about Joseph.

2. Write from memory a sketch of Jacob's life.

3. Take Jacob's age, one hundred and thirty years, and work backward, verifying, from the figures given in the story, the dates put at the head of the last six lessons.

4. Read very carefully the remainder of the book of Genesis.

5. What are the ten principal events of the book of Genesis?

QUESTIONS FOR INTERMEDIATE SCHOLARS.

1. The King.

About what visitors did Joseph tell the king?
 From what land had they come?
 Into what land had they gone?
 Whom did he present to the king?
 What was the calling of these men?
 Why had they come to Egypt?
 What request did they make?
 What order did the king give about their residence?
 What about their employment?

2. The Father.

Whom did Joseph next present to the king?
 What question did the king ask?
 What did Jacob say about his age?
 What about his experience in life?
 How had his life compared with his father's?
 What is meant by Jacob's blessing Pharaoh?
 Where did Joseph place his father and brethren?
 Whence did Jacob and his sons get bread?
 What commandment does Joseph's conduct illustrate? (See Golden Text.)
 What blessedness is promised to those who honor parents? Exod. 20. 12.

Teachings of the Lesson.

Where in this lesson are we taught—

1. To respect our superiors?
2. To respect any honest calling?
3. To respect old age?

Hints for Home Study.

How many persons were there in Jacob's family when he went to Egypt?

To whom had this migration been foretold?

How long did Jacob's descendants remain in Egypt?

QUESTIONS FOR YOUNGER SCHOLARS.

What did Joseph tell Pharaoh? **That his father had come to Egypt with all his family.**

Whom did he present before the king? **Five of his brothers.**

How did Pharaoh receive them? **With great favor and kindness.**

Why did he so receive them? **Because they were Joseph's friends.**

What did he give them? **The best of the land to dwell in.**

What did he tell Joseph to make them? **Rulers over his cattle.**

What honor did Joseph show his father? **He brought him to see Pharaoh. (Repeat the Golden Text.)**

What did Jacob do? **He gave the king his blessing.**

What was the king's first word to Jacob? **"How old art thou?"**

What did Jacob answer? **"The years of my pilgrimage are a hundred and thirty."**

How did he describe his life? **As full of trouble and sorrow.**

To what did Jacob compare it? **To a journey.**

What kind of a journey should it be for all of us? **A journey from earth to heaven.**

Where did Jacob make a home for his father? **In the land of Goshen.**

What more did Joseph do? **He cared for them during the years of the famine.**

Words with Little People.

Will children who love God neglect and dishonor their parents?

Will they be disobedient and impolite at school?

Will they be cross and impatient at home?

"I will love thee, O Lord, my strength."

THE LESSON CATECHISM.

[For the entire school.]

1. What did Joseph do for his father and his family? **He sent for them in Egypt.**

2. In what part of the land did he give them a home? **In the land of Goshen.**

3. What was the age of Jacob at this time? **One hundred and thirty years.**

4. How long did Jacob live in Egypt? **Seventeen years.**

5. What one of the commandments is illustrated by this lesson? **"Honor thy," etc.**

TEXTS AT CHURCH.

Morning Text.....
 Evening Text.....

ANALYTICAL AND BIBLICAL OUTLINE.

Joseph in Five Aspects.

I. A SUBJECT.

Came and told Pharaoh. v. 1.

"Subject to principalities and powers." Titus 3. 1.

"To the king as supreme." 1 Pet. 2. 13.

II. A SERVANT OF GOD.

Thy servants are shepherds. v. 3. (See chap. 46. 33, 34.)

"The people shall dwell alone." Num. 23. 9.

"Shall dwell in safety alone." Deut. 33. 28.

III. A SON.

Brought in Jacob his father. v. 7.

"Honor thy father and thy mother." Exod. 20. 12.

"The first commandment with promise." Eph. 6. 2.

IV. A BROTHER.

Placed....his brethren. v. 11.

"Put on....kindness." Col. 3. 12.

"Forgiving one another." Eph. 2. 32.

V. A PROTECTOR.

Nourished his father and his brethren. v. 12.

"Do good unto all men." Gal. 6. 10.

"Overcome evil with good." Rom. 12. 21.

THOUGHTS FOR YOUNG PEOPLE.

Lessons from the Descent into Egypt.

1. God cares for his people, though they may be poor and unworthy. Those seventy people who went down to Egypt were the church of God on earth. God took them out of Canaan, and sent them down to Egypt, when it was best for them, and best for his cause in the world.

2. The true princely nature is never ashamed of a lowly origin. Joseph owned his brothers before Pharaoh; indeed, he valued his birth as an Israelite higher than his honors as an Egyptian. Let us count our relationship to the people of God more honorable than worldly position. v. 1, 2.

3. Every person should have some occupation in life, and should be willing to acknowledge it. Never go into any business you would be ashamed of. v. 3, 4.

4. "Men of activity," of force and ability, are needed in every department of life; in the state, in business, in politics, in religion, everywhere there is a demand for just such men as Pharaoh wanted. v. 5.

5. We are pilgrims, not residents on the earth. This is our land for only a little while, however long our life may be. Our real life is in a world beyond. v. 7-10.

6. We should pay all honor and reverence to the aged. v. 7-10.

Berean Methods.

Hints for the Teachers' Meeting and the Class.

The lesson may be presented *geographically*. Draw a sketch-map of Canaan, the wilderness, and Egypt, taking as a copy the one at the head of these lessons; insert Hebron, Beer-sheba, Rameses, Goshen, On; show the journey of the Israelites....It may be presented *historically*. Read carefully the General Statement, and find five benefits which came to the Israelites by their sojourn in Egypt. Tell the story of the descent into Egypt, and show its relation to the history of Israel....It may be presented *pictorially*, in a series of

word-pictures, showing the start; the journey; the meeting with Joseph; Joseph's brothers before Pharaoh; Jacob before Pharaoh; the settlement in Goshen....It may be presented as a *study in character*. See the Analytical and Biblical Outline for five aspects of Joseph in this lesson. Let the illustrative texts be read by the pupils, from their own Bibles, if possible, and the application be made by the teacher.

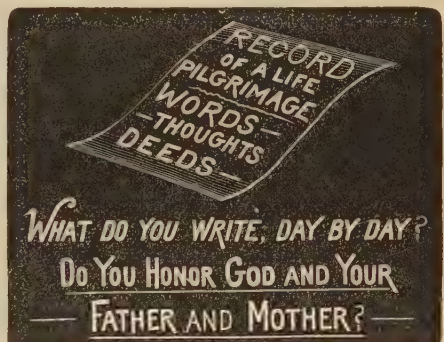
References. FREEMAN. Ver. 6; Rulers over cattle, 887.

Songs from the Epworth Hymnal.

- 133. How firm a foundation.
- 166. Come, thou Fount of every blessing.
- 173. I need thee every hour.
- 209. Will Jesus find us watching?
- 212. Come, ye that love the Lord.
- 222. When the King comes in.
- 225. Soldiers who to Christ belong.
- 261. I'm but a stranger here.
- 262. Shining shore.
- 263. I'm a pilgrim.
- 274. What a meeting that will be!

Blackboard.

BY J. B. PHIPPS, ESQ.



Review the lesson briefly. Refer to verse 9. Speak of life as a pilgrimage from the cradle to the grave. Each day we make a record of our words, thoughts, and deeds. How careful we should be that our record is one of honor, and that our days be not evil, though few.

Each life is like a written page,
 Showing deeds both good and bad,
 From Youth to Age.

Primary and Intermediate.

LESSON THOUGHT. *Heaven our Home.*

BLACKBOARD. Make a pathway, extending across the board; at the end, some rays of light, and the word "Heaven" outlined in the rays. Speak of the family we have been studying about. How many sons were there? Let children name all they can, and put initials of names here and there in the path. Speak of the mother. Make something to represent a tombstone, on it put R, to stand for Rachel. Make two tents; mark one "Haran," the other "Canaan," to show the places where this family stopped, on their way to Heaven. Talk a little about this journey, explaining that travelers often have trouble. Recall some of Jacob's trials: his leaving home on account of his sin, Esau's ill-will, the death of Rachel, the wickedness of some of his sons,

and the loss of Joseph. Tell that sorrow and trouble are helps to those who take them patiently, and then let children tell how God came to Jacob on his way to Haran, and again at the brook Jabbok. Make J, near the end of the path, to stand for Jacob, and take up the story where it was left a week ago.

Tell that another trial had come upon Jacob. Now in his old age the famine had come, and his riches were being taken away. People often starve in time of famine. Tell how the money to buy corn was growing less and less, and the good old man was growing more and more troubled, and imagine the happy time when the sons came home from Egypt, bringing presents from King Pharaoh and Joseph, and the glad news that Joseph was alive and governor over Egypt, and that he had sent for his father and all the brothers to come there and live. Explain that Joseph had seemed to be harsh toward his brothers to try them and see if they had become good men.



Describe the happy meeting of Jacob and Joseph, and tell how Joseph honored his father by taking him to see King Pharaoh, who was very kind and generous to Joseph's friends for Joseph's sake. Then tell how Jacob blessed the great king, and remind the children that Ja-

cob was a "prince of God," and therefore, in God's sight, of higher rank than Pharaoh. Call for Golden Text, and ask what God's promise is to those who keep this promise. A little special emphasis on this part of the lesson will not be amiss.

To bring the teaching home, remove the initials of names from the pathway, and ask some child who has brothers and sisters to give their names. Print the names, or initial letters, in the path, and help the child to see that his or her own family is also a company traveling to another country. Ask who is leading the little company. Over the path print "God the Guide." Make a little path opening downward from the other, explaining, that Satan makes little ways to win children away from heaven.

Lesson Word-Pictures.

One, two, three, four, five men going toward the palace-gate. They may have on a court-dress, but they are not courtiers. The marks of the sun and the wind and the rain are in their faces, and the palms of their hands are hard with toil. They are Joseph's brothers. They have passed the glum guards at the palace-gates. They have gone up the magnificent stairway leading to the royal house. They are now about passing into the grand, imposing hall, where on his throne sits the dreaded monarch of Egypt. Going to see Pharaoh! It must have seemed like a dream, and Joseph only a weird Egyptian magician that had real power, whose spell thrown over them will suddenly cease, and they find themselves amid the lambs and the kids gamboling on the far-away hills of Canaan. It is no vagary. This is Egypt. This is a palace, and that being yonder is the Great King on his magnificent throne. Bow, all, bow! How their hearts must have trembled before this man, whose nod could turn them very quickly into mummies. It would have been a relief if they could actually have been transported to Canaan's safe, green hills. Where is Joseph, to give them courage? There he is at Pharaoh's right hand. Fear not! Pharaoh is speaking now. Does he see a court-dress on them? Are these courtiers really? What is their occupation? he is asking. Shall

they confess that they are Egypt's abomination, shepherds? Shall they cover with a lie the marks with which God's sun and wind and rain have stamped their faces? "Say just what you are," is the meaning of the glance that Joseph gives them. They are only shepherds. May they dwell in Goshen? May they stay just humble shepherds? They are gone now, and glad they must be to exchange the awkward court-dress for the free, shepherd's garments. Yes, Pharaoh says, "Dwell in Goshen." Jacob's father, too, is coming. Egypt hearing of it may have said, "Here is some great sheik from the North-land. He will come like a great chieftain from the wide sand plains, with a long train of attendants, with camels, with asses, with horses. All hail to the great sheik!" For see how tenderly, reverently, Joseph leads an aged stranger up the steps of Pharaoh's palace! "Lean on me," Joseph is saying, as if adding also, "I am thy vassal, thy slave. Lean on me!" And the sacred person that no man in Egypt save Pharaoh dares touch becomes only a support to that trembling old man, and he whom guards surrounded is now another's escort. There they are, approaching the great throne, Egypt's ruler like a slave waiting on that old man's steps. And Joseph seems to say, "O, Pharaoh, I bring you a king. He is your equal. To me he is greater, grander. I honored him before I honored you, obeyed him before I obeyed you, loved him before I loved you. He was as my king in the northern land, but it is some one better, greater; my father, my old father." Yes, Jacob is brought so near Pharaoh that the former almost touches the latter. Yes, Jacob reaches out his hands. He lifts up his trembling voice. He calls upon Israel's God to bless Egypt's king. And I seem to think that the great Pharaoh, like a sensible man, bowed to receive an old shepherd's blessing. "How old art thou?" Pharaoh is asking Jacob, and Jacob tells him of the many days that yet seem "few and evil." Again are the hands of Jacob outstretched in blessing, and as Jacob turns away and leaves the palace, still leaning on Joseph, loyally supporting and exalting him, it would seem as if the real king went away while a subject lingered on Pharaoh's throne. Looking now across Egypt's low, level lands, I can see Goshen's fields. The shepherds from Canaan there pitch their tents, and often to the doors that lightly swing in the wind come Joseph's wagons bearing bread for the little colony.

LESSONS FOR MAY, 1887.

- MAY 1. Israel in Egypt. Exod. 1. 6-14.
- MAY 8. The Child Moses. Exod. 2. 1-10.
- MAY 15. The Call of Moses. Exod. 3. 1-12.
- MAY 22. The Passover. Exod. 12. 1-14.
- MAY 29. The Red Sea. Exod. 14. 19-31.

Thoughts for the Quiet Hour.

— THOU, O Most Compassionate!
Who didst stoop to our estate,
Drinking of the cup we drain,
Treading in our path of pain—

Show thy vacant tomb, and let,
As of old, the angels sit,
Whispering, by its open door:

"Fear not! He hath gone before!"

—Whittier.

— Purity, sincerity, obedience, and self-surrender are the marble steps that lead into the spiritual temple.—Bradford.

—Slippery places may fling up the heels of great giants, and little temptations may overthrow well-grown Christians.—*Lee*.

—Blessed Jesus! let us hear thy sweet and all-powerful voice. The prison doors will obey thy voice; a word from thee will cause the iron and brazen bars of sin to go aside.—*John Elias*.

—Christ showed to his disciples, after his resurrection, his wounds to heal the wounds of their unbelief. As though he would say, Look upon me and fight manfully; without a battle shall no man be crowned.—*Miles Coverdale*.

—Teaching without prayer has no promise of blessing. It is like the all-night toil of the disciples on the lake—nothing comes of it. It is only when the net is cast at the Master's bidding that it is drawn up full—"Without me ye can do nothing." "I can do all things through Christ which strengtheneth me."—*Westminster Teacher*.

—The true Christian does not seek to hide himself in a corner; he lets his light shine before men, whether they will receive it or not; and thereby is his Father glorified.—*John Stammerfield*.

—In studying the Word of God, digest it under these two heads—either as removing some obstructions that keep God and thee asunder, or as supplying some uniting power to bring God and thee together.—*Cecil*.

—To attempt to serve God without love is like rowing against the tide. But love oils the wheels and makes duty sweet. The angels are swift-winged in God's service, because they love him. Love is never weary.—*Watson*.

—If I live the life He gave me, God will turn it to his use.—*Bayard Taylor*.

—Patience will overcome all things. Having done all that is possible, we should submit with patience.—*Duke of Marlborough*.

—Dost thou intend a kindness to thy beloved one? Do it straightway before the future comes, destroying the opportunity. Has thy heart's friend carelessly or cruelly stabbed into thy heart? Forgive him; think how, when thou art dead, he will punish himself.—*Carlyle*.

—If we make religion our business, God will make it our blessedness.—*Dr. Adams*.

—The light of the sun is always the same, but it shines brightest to us at noon: the cross of Christ was the noontide of everlasting love, the meridian splendor of eternal mercy. There were many bright manifestations of the same love before, but they were like the light of the morning, that shines more and more unto the perfect day; and that perfect day was when Christ was on the cross, when darkness covered all the land.—*John McLaurin*.

—To be during one's life the apostle of but one man would not be living in vain upon the earth.—*La Bruyere*.

—Life is made up, not of great sacrifices or duties, but of little things, in which smiles, and kindnesses, and small obligations, given habitually, are what win and preserve the heart, and secure comfort.—*Sir H. Davy*.

At Home.

... With this month Mrs. W. F. Crafts begins the publication of "The Pocket Quarterly for Teachers and Children." This is a continuation and an abridgement

of the "Pocket Lesson Notes" formerly edited by the same lady. She may be addressed at 106 East 81st Street, New York City.

... Our item in the February JOURNAL, mentioning a set of the bound volumes, has caused quite a flood of information on the subject to pour upon our office. About twenty persons have written to us, stating that they have complete files of the JOURNAL; and quite a number inquire for special numbers which they desire to obtain that their files may be complete. Those who write, desiring to purchase sets, we will endeavor to put in communication with possessors of sets, unless the number shall become too great for our ability. But we cannot undertake to obtain special numbers of the magazine, as the demand comes from too large a number.

... One of the best of the literary-religious magazines is *Christian Thought*, edited by Rev. Charles P. Deems, D.D., and published by W. B. Ketcham, Bible House, N. Y. It discusses the live issues of the day from the Christian point of view, and contains articles by some of the ablest men.

... The Oxford League, recognized by the Centennial Conference of 1884 as the best plan for organizing the young people of Methodism, is growing in every part of the country. A minister in Iowa organized a League some months ago, with fifteen young people, none of whom had ever taken any part in a religious meeting. At the end of six months every member was accustomed to speak and to pray in the prayer-meetings and class-meetings of the church. One of the bishops recently wrote to our office, calling for a general convocation of delegated members of the Oxford League, to discuss the best methods of carrying on the work, and promoting a true spiritual life of the young people of the Methodist Episcopal Church.

Book Notices.

The Land and the Book. By Wm. M. Thomson, D.D. Three Volumes. New York: Harper & Brothers. For a generation Dr. Thomson's book has stood as one of the best authorities upon what Renan calls "the fifth gospel," the land of Palestine with its customs attesting and interpreting the statements of Scripture. Since the work was written a flood of light has been poured upon the Holy Land, making a revision of all the earlier works necessary. These three volumes are the result of new studies in the old fields by the author, who has passed most of his life in the Orient, and is withal a thorough Bible scholar. To his literary labors have been added all that the pencil of the artist, the tool of the engraver, and the best work of the printer could do, to make three superb volumes, among the most valuable of our day to the student of the Bible. The present volumes are a cheaper form of this edition printed from the same plates and having the same engravings, but with less expensive paper and binding.

The Phantom Picture. By the Hon. Mrs. Greene. London, Edinburgh, and New York: Thomas Nelson & Sons. All of this book except the last chapter is occupied with the incidents of a single day; consequently it is spun out a little too fine, though the interest is well maintained. A gentleman preparing for a magic lantern entertainment on the evening of his twin sons' birthday takes a sun-picture of his residence. (Being English, it is a "manor," of course, and is named "Hardinge Tower.") In the picture, by accident, is

photographed one of the boys in an act of disobedience. Through the photograph the act is detected, after much trouble, a general misunderstanding on account of the resemblance between the twins, and a great deal of deserved agony on the part of the guilty boy. The story is a good one, and there is enough of mystery in it to make it interesting.

Mexico of To-Day. By Solomon Bulkley Griffin. New York: Harper & Brothers. These spicy letters of a wide-awake newspaper correspondent show Mexico in many phases. Some Mexican customs are worthy of our following, as the "no credit" system in the grocery stores, and the closing of the saloons at six o'clock in the evening. We notice that the author speaks highly of the Methodist Episcopal mission work, and recognizes the wisdom of its plans. Whoever meditates a visit to this old-new Spain would do well to read this book as a preparation, and then to buy his ticket soon, before the rapidly changing system of its civilization passes away.

Rodman the Keeper. Southern Sketches. By Constant Fenimore Woolson. New York: Harper & Brothers. These ten sketches were written for various popular magazines, and are now gathered into the more permanent form of a bound volume. They show an acquaintance with Southern life and a love for it, and give very vivid descriptions of some of the people in that interesting part of our country.

Annie Barton's Journal. The Story of a Life. By Mrs. C. E. Wilbur. Cincinnati: Cranston & Stowe. New York: Phillips & Hunt. We are not among those who believe in the propriety of publishing diaries and private letters. Hence, we wish that the author might have chosen some other form than that of a "journal" for the presentation of the many useful lessons contained in this book.

A Short History of Parliament. By B. C. Skottowe, M.A., New College, Oxford. New York: Harper & Brothers. In less than three hundred and fifty pages the author has given us a history of the origin and development of the British Parliament. The numerous struggles between the people and their royal rulers are noted, and the efforts made on the one side to obtain a share in the government, and on the other to retain what was regarded as a right divine, make interesting reading. Any one who desires a concise history of Parliament should obtain this volume.

About Money and Other Things. A Gift-Book. By the author of "John Halifax, Gentleman." New York: Harper and Bros. Miss Muloch will never want for readers, whatever she may write. The present volume is a reprint of ten papers originally written years ago, and all bearing impress of the ability of this charming writer.

In the Wrong Paradise, and Other Stories. By Andrew Lang. New York: Harper & Brothers. A number of very curious stories, one of which, "The Great Gladstone Myth," shows, by constructing the history of Mr. Gladstone upon the "mythical" plan, how little dependence is to be placed upon the conclusions of some critics of classical and scriptural history.

Mamma's Stories for Little People. By Laura J. Rittenhouse. New York: National Temperance Society and Publishing House. A small volume of little stories on temperance, suitable for reading to children, or for use on "Temperance Day" in the Sunday-school.

Sir Philip Sidney. By J. A. Symonds. New York:

Harper & Brothers. This issue of the "English Men of Letters" series presents to us one of the most distinguished men of the Elizabethan era; one who was greater than any of his published works, and one who was regarded by his contemporaries as possessing such varied qualities as to be "the very essence of congruity." This is a thorough and discriminating study of his life, achievements, character, and writings, and is written in a clear style, worthy of its subject.

Bye-o-Baby Ballads. By Charles Stuart Pratt. Illustrated by F. Childe Hassam. Boston: D. Lothrop & Co. A quarto book of poems about childhood and for children, written in musical and flowing rhymes by one who, from his editorial experience in "Wide-Awake," knows well the tastes of young people. The illustrations are reproductions of water-colors, so well printed that they appear as if "hand-painted." From the illuminated cover to the tail-piece, of sleepy children on the road to bed, this book will please, both in its poetry and in its pictures.

Prince Peerless; a Fairy-Folk Story Book. By the Hon. Margaret Collier. New York: Charles Scribner's Sons. Some children, mostly little girls, are passionately fond of fairy stories; while others, mostly boys, hold them in contempt. There are a few old fairy tales which have attained to the dignity of children's classics, and a very few modern ones, like Kingsley's "Water-Babies" entitled to rank beside them. This series of eight fairy stories, some of them sad and some gay, is of the medium grade. Most of its ideas are adapted to children, though some of the language is rather mature. We recommend parents to allow fairy stories to their little people in moderation only.

A Demi-god. New York: Harper & Brothers. A novel, with its characters from Boston and its scene in Greece: its hero a half savage, half philosopher; its incidents a capture by brigands and a hair-breadth escape, with the usual falling in love of the rescued lady and her rescuer.

Perley's Reminiscences of Sixty Years in the National Metropolis. By Ben. Perley Poore. Illustrated. Vol. II. Philadelphia: Hubbard Brothers, 723 Chestnut Street. [Sold only by subscription.] This is the closing volume of this lively and entertaining work. The author has had rare opportunities for observing "men and things" in Washington, and he is endowed with rare ability in recording his observations. The volume begins with Buchanan's administration, and notices events from that time to date. As this period includes the war of the rebellion it is easy to see that there is no lack of interesting materials, and the skilled pen of the veteran journalist makes the most of them. The book has 548 pages, over 200 cuts, and an index to both volumes.

The Midnight Sun, the Tsar and the Nihilist. By J. M. Buckley, LL.D. Illustrated. Boston: D. Lothrop & Co. Price \$3. Dr. Buckley has the advantage of most travelers who record their adventures, in that he here takes his readers out of the beaten track of ordinary tourists into lands which, if they cannot be called strange, are at least not familiar. It is only within a few years that the beauties of northern Europe have been much brought to public attention. That this portion of the continent is well worth a visit is the testimony of all who have been there. But Dr. Buckley is not content with describing the striking scenes and the quaint customs which he saw; he gives an account of the religious and political condition of the people, especially of

Souvenirs of My Time. By Jessie Benton Fremont.

Hand-book of School Trustees. By Herbert Brownell. Syracuse, N. Y: C. W. Bardeen. A little book containing a digest of New York state laws concerning public schools.

[illegible]

MUSIC AND HYMNS FOR THE SECOND QUARTER.

HAIL TO THE VICTOR.

Rev. J. H. MARTIN, D.D.

WM. J. KIRKPATRICK. By per.

1. Hail to the Vic - tor that rose from the tomb, Conquer'd the grave with its ter - ror and gloom;

Captured the mighty, robb'd death of its sting, Hope of the dy - ing, their Saviour and King!

CHORUS.

I know,..... I know..... that my Re - deem - er lives, What hope, what
that my Re - deem - er lives, that my Re - deem - er lives, what hope,

joy,..... what peace to me he gives; And I with him shall rise a - gain For -
what joy,

ev - er - more to live and reign, Hal - le - lu - - jah, Hal - le - lu - - jah. *rit.*

Copyright, 1887, by Wm. J. Kirkpatrick.

2 Hail to the Victim that suffered and died,
Son of the Father, the Lamb crucified;
Friend of the guilty, that shed his rich blood,
Ransom most precious, a soul-cleansing flood.—*Chorus.*

3 Prey of the tyrant, he yielded his breath,
Buried he lay under bondage of death,
Soon he emerged from the cold gloomy grave,
Ever the mighty to live and to save.—*Chorus.*

4 Glory to Jesus that rose from the dead!
Laud ye his name; place the crown on his head!
Anthems of gladness triumphantly raise,
Loud hallelujahs, hosannas of praise.—*Chorus.*

PRAISE THE LORD! YE HEAVENS, ADORE HIM.

JOHN KEMPTHORNE.

W. J. KIRKPATRICK. By per.

1. Praise the Lord! ye heav'ns, a - dore him; Praise him, an - gels in the height;

Sun and moon, re - joice be - fore him; Praise him, all ye stars of light.

CHORUS.
Hal - le - lu - jah! hal - le - lu - jah! Praise the Lord and mag - ni - fy his

name! Hal - le - lu - jah! hal - le - lu - jah! Praise the Lord! his might-y power pro-claim.

Copyright, 1886 by Wm. J. Kirkpatrick.

2 Praise the Lord, for he hath spoken;
Worlds his mighty voice obeyed;
Laws which never shall be broken
For their guidance he hath made.

Chorus.

3 Praise the Lord, for he is glorious;
Never shall his promise fail;

God has made his saints victorious;
Sin and death shall not prevail.

Chorus.

4 Praise the God of our salvation;
Hosts on high his power proclaim;
Heaven and earth, and all creation,
Laud and magnify his name.

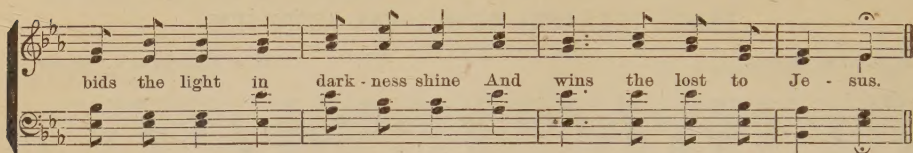
Chorus.

THE PRECIOUS LOVE OF JESUS.

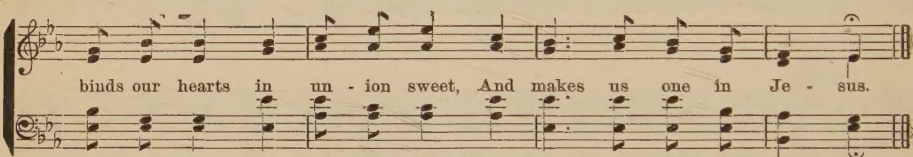
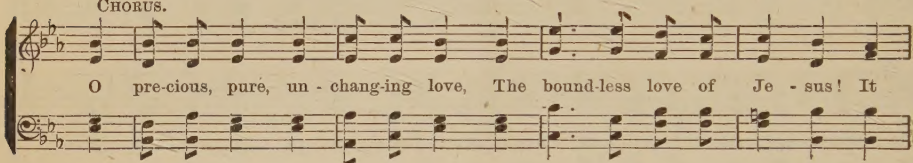
FANNY J. CROSBY.

WM. J. KIRKPATRICK. By per.

1. O sing the power of love di - vine, The pre - cious love of Je - sus, That

THE PRECIOUS LOVE OF JESUS.—*Continued.*

CHORUS.



Copyright, 1885, by WM. J. KIRKPATRICK. From "SONGS OF TRIUMPH."

2 'Tis love that conquers every fear,
The precious love of Jesus,
And now by faith has brought us near
The bleeding side of Jesus.

Chorus.

3 'Tis love that fills the joyful heart,
And draws it up to Jesus,

Where neither life nor death can part
The sacred bonds from Jesus.

Chorus.

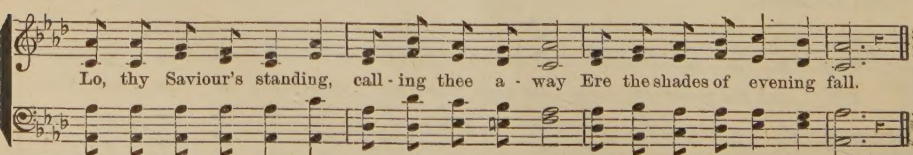
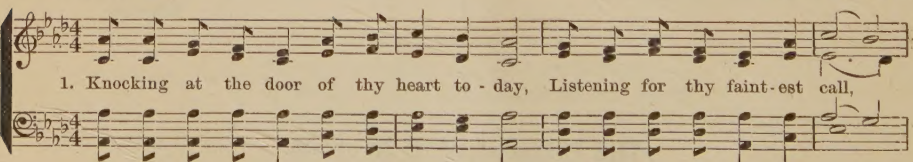
4 When faith and hope have ceased to shine,
And we are safe with Jesus,
We'll praise the power of love divine
That brought us home to Jesus.

Chorus.

KNOCKING AT THE DOOR.

Mrs. J. G. WELSH.

ROBERT LOWRY.



Copyright, 1886, by BIGLOW & MAIN.

KNOCKING AT THE DOOR.—*Continued.*

CHORUS.

O why de-lay? Hear him to-day; Christ at thy heart takes his sta-tion; He has often knocked be-fore; He may knock a - gain no more; It is now you may have his sal - va - tion.

2 Dreary is the life thou hast lived so long,
Groping in the night of sin;
Let thy voice of sorrow now be turned to song,
Rise and let thy Saviour in.—*Chorus.*

From "GLAD REFRAIN." By permission of Biglow & Main.

OUR HOPE OF ENDLESS GLORY.

GRACE J. FRANCES.

HUBERT P. MAIN.

1. Since Christ is mine, and I am his, Why yield to sad re - pin - ing, When thro' the clouds, tho'

REFRAIN.

dark they roll, His love is brightly shin - ing? O sing a - loud his worth-y praise, Pro - claim the grand old sto - ry Of grace di-vine thro' Christ the Lord, Our hope of end-less glo - ry.

Copyright, 1886, by Biglow & Main.

2 That grace to us he freely gives,
Each hour anew bestowing;
And O how oft he fills our hearts
With joy to overflowing.

Refrain.

3 Look up, look up in simple faith,
Our all to him confiding;

Believe he marks the path we tread,
And every step is guiding.

Refrain.

4 We know that from our Saviour's love
Nor life nor death can sever;
Tho' heaven and earth may pass away,
His love endures forever.

Refrain.

From "GLAD REFRAIN." By permission of BIGLOW & MAIN.

MORNING RED.

GERMAN AIR.

1. Morning red, Morning red, Now the sha-dows all are fled; Now the Sabbath's cloudless glo - ry, Tells a - new the wondrous sto - ry, Christ is ris - en from the dead.

2 All around, All around,
Solemn silence reigned profound;
When, with blaze and sudden thunder,
Angels burst the tomb asunder,
And the Saviour was unbound.

3 Forth he came! Forth he came!
Robed in white, celestial flame!
Mary, at his empty prison,
Knew not her Redeemer risen,
Till he called her by her name.

4 Morning red! Morning red!
Christ is risen from the dead!
Still he walketh in the garden,
Speaking words of love and pardon,
Though the crown is on his head.

5 Morning red! Morning red!
Thou dost light his crown'd head!
Brightest jewel of his glory,
Ever shines that wondrous story,
Christ is risen from the dead.

—Rossiter W. Raymond.

Whisper Songs for April.

FIRST LESSON.

LITTLE child, the Saviour knows
All your fears and all your foes;
When you wake, or when you sleep,
He is near his child to keep.

SECOND LESSON.

When the way is sad and lone
Jesus comes to help his own;
He can make the dark days prove
All the sweetness of his love.

THIRD LESSON.

Jesus, Elder Brother dear,
Let thy little children hear
Love's soft whisper, O how sweet!
Only heard at Jesus' feet.

FOURTH LESSON.

Little pilgrims let us be,
Going home our Lord to see;
He is calling, children, come,
Hasten to your heavenly home.

LESSONS FOR 1887.

Second Quarter.

3. Joseph Sold into Egypt.....Gen. 37. 23-36.
 10. Joseph Exalted.....Gen. 41. 38-48.
 17. Joseph makes Himself Known.....Gen. 45. 1-15.
 24. Joseph and his Father.....Gen. 47. 1-12.
 May 1. ISRAEL IN EGYPT.....Exod. 1. 6-14.
 8. THE CHILD MOSES.....Exod. 2. 1-10.
 15. THE CALL OF MOSES.....Exod. 3. 1-12.
 22. THE PASSOVER.....Exod. 12. 1-14.
 29. THE RED SEA.....Exod. 14. 19-31.

- June 5. THE MANNA.....Exod. 16. 4-12.
 12. THE COMMANDMENTS.....Exod. 20. 1-11.
 19. THE COMMANDMENTS.....Exod. 20. 12-21.
 26. SECOND QUARTERLY REVIEW,

THE SUNDAY-SCHOOL JOURNAL

Is published Monthly by Phillips & Hunt, at New York, and Cranston & Stowe, at Cincinnati.

TERMS: SIXTY-FIVE CENTS a year for single subscribers, and FIFTY-FIVE CENTS each for clubs of six or over sent to one address. This includes the postage, which the publishers are obliged to prepay. If the names are to be written on each copy they will be charged at same rate as for a single copy. Subscriptions may commence at any time, but must expire with March, June, September, or December. Subscribers will please send their orders at least *one month* in advance.

Orders may be directed to PHILLIPS & HUNT, New York and Detroit; CRANSTON & STOWE, Cincinnati, Chicago, and St. Louis; J. B. HILL, San Francisco, Cal.; J. P. MAGEE, Boston; J. HORNER, Pittsburg; H. H. OTIS, Buffalo; PERKINPINE & HIGGINS, or F. B. CLEGG, Philadelphia; D. H. CARROLL, Baltimore.

RATES FOR ADVERTISING.

EACH INSERTION.

(New York Edition.)

Ordinary advertisements.....\$1 per line.

Address all communications to PHILLIPS & HUNT, Publishers, 805 Broadway, New York.